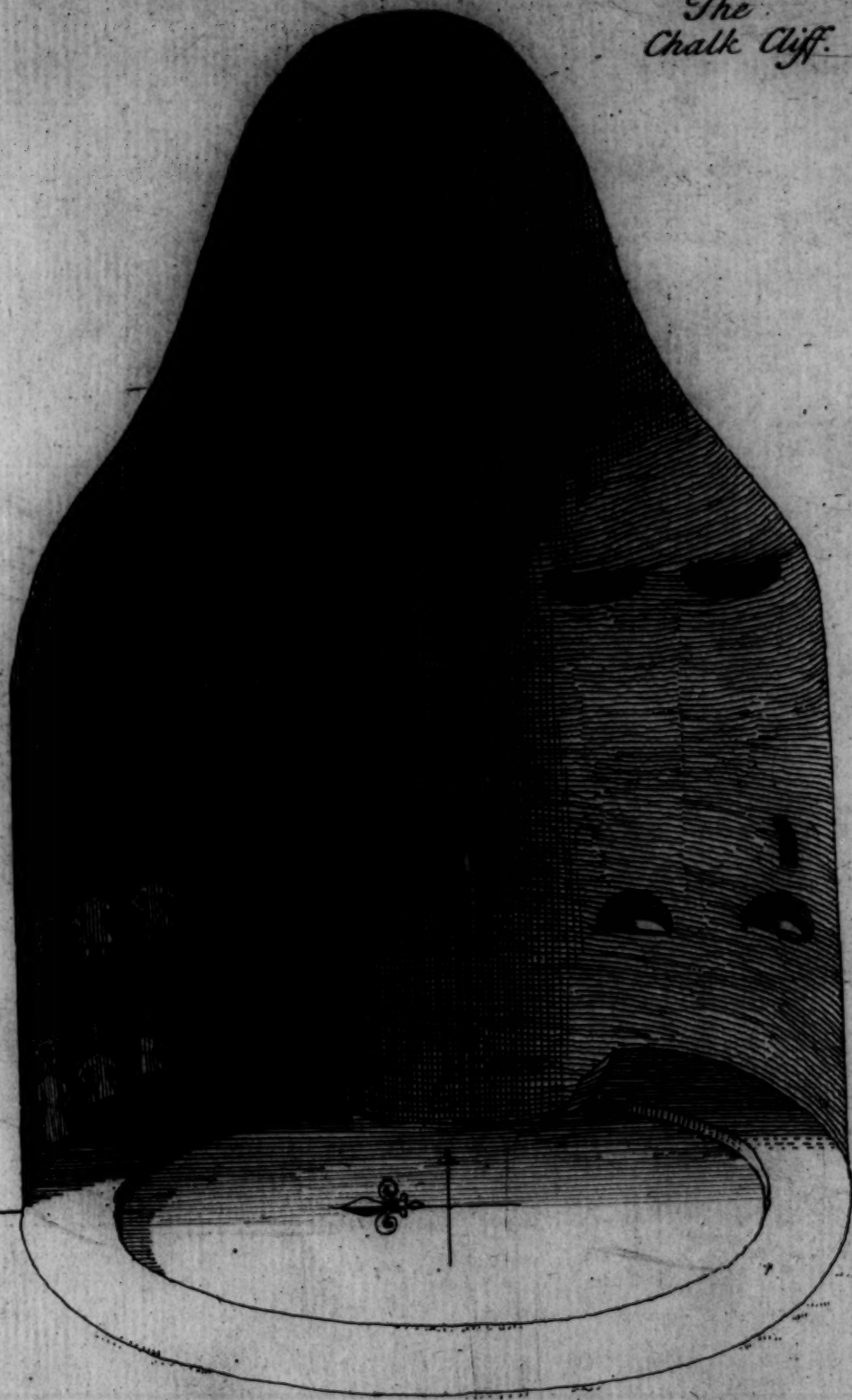


*A Section of the Orotory at Royston.*

TAB. I.

*The  
Chalk Cliff.*





A N  
A N S W E R  
T O, O R  
R E M A R K S

U P O N  
D R. S T U K E L E Y's,  
O R I G I N E S R O Y S T O N I A N Æ;

W H E R E I N,

The Antiquity and Imagery of the ORATORY,  
lately discovered at *Royston* in *Hertfordshire*, are  
truly Stated, and Accounted for.

---

By C H A R L E S P A R K I N, A. M.  
Rector of Oxburgh in Norfolk.

---

*Credite Pisones, isti Tabulæ fore librum  
Persimilem, cujus velut Ægri Somnia, Vanæ  
Fingentur species; ut nec Pes, nec Caput, uni  
Reddatur formæ.-----* Horat. de Arte Poet.

---

L O N D O N:

Printed for the AUTHOR, by J. HOYLES at N<sup>o</sup> I. in *Wild-Court*,  
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*Street, Covent-Garden*; and T. TRYE, near *Grays-Inn-Gate*,  
*Holborn*. MDCCXLIV.

AN

ANSWER

TO

REMARKS

UPON

Dr. J. T. U. K. A. L. E. O. Y. S.

ORIGINAL



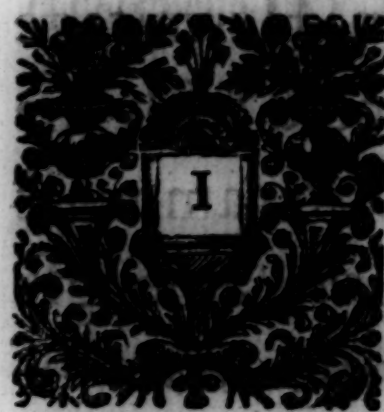




To the Right Honourable  
*EDWARD* Lord Viscount *COKE*,  
S O N and H E I R Apparent,

To the E A R L of *LEICESTER*.

*My* L O R D,



F your Lordship's Hereditary  
Candour and Courtesy were  
not well known and experi-  
enced; it would argue more  
than Rudeness in me, to ad-  
dress You, on such a Subject, and in such a  
Manner:

To take off your Lordship from that  
great Concern, that You daily manifest for



## DEDICATION.

the Publick Good, the weightier Matters of the State; which engage so great a part of your time: To deprive You of the Contemplation of those Noble Arts, which You are Master of; Arts improved, and refined by Travel: To set in your View so mean an Object, as an old Oratory, lately discovered, and buried up above two Centuries in Dirt and Rubbish; instead of the Stately Edifices of Antient and Modern *Rome*, *St. Peter's*, the *Pantheon*, or *Rotunda*: To expose the rude Figures of an Hermitage before You, who are well acquainted with the finished ones of *Phidias* and *Praxiteles* amongst the Antients; *Angelo* and *Bandinello*, amongst the Moderns; must argue a strange want of Taste in Me, and make even your Lordship to look upon me as a true *Barbarian*.

But, my Lord, it was this distinguishing Merit in You, that prompted me to entreat  
your

## DEDICATION.

your Patronage, as it qualifies You both for a proper Judge and Patron: Such a Judge and Patron, as an Author must esteem himself truly happy in.

This must be granted; as You have so accurately surveyed the bold *Basso Relievo's*, the Breathing Statues of the Principal Saints, the Marvellous Historical Pieces and Ornaments required to be, and to be observed in Churches abroad. ---- Ornaments and *Relievo's* to be found also in our Oratory, tho' in a very mean and low Life.

As You are thus conspicuous for Arts acquired, Arts that render Mankind truly Great and Honourable; so give me leave to add what Honours You are born to, and what Providence itself has awarded to You.

On



## DEDICATION.

On your Noble Father's Side, the Great Earldom of LEICESTER; whose Coronet has adorned the Temples of the Illustrious Families of BEAUMONT, DUDLEY, SIDNEY, and I was going to say, the Temples of Majesty itself, even of the \* Kings of ENGLAND.

On your Noble Mother's Side, the Great and Antient Barony of CLIFFORD, brought down to You by Descent, from a Numerous Race of *English* Worthies, recorded in all our Histories.

These are the Merits, these are the Honours, that moved one of the largest, richest, and most populous Counties of our Nation, to choose your Lordship for their Represen-

\* *John of Gaunt*, Son of King *Edward* the Third was Duke of *Lancaster*, and Earl of *Leicester*, which Honour descended to his Son King *Henry IV.*

tative



## DEDICATION.

tative in Parliament; which great Trust You have so well answer'd, that I am certain every one, who wishes well to his Country's Good and Prosperity, will join with me in praying, that your Lordship may enjoy as many Years, as your great and worthy Ancestor Sir *Edward Coke*; that You may live and die like him, the Nestor and the Oracle of your Country. Which is the sincere, the ardent Wish and Prayer of,

*My* LORD,

*Your Lordship's most obedient*

*humble Servant,*

CHARLES PARKIN.





**T**HE Oratory lately discovered at *Royston* in *Hertfordshire*, in *August* 1742, is a subterraneous Crypt, cut out of a solid Rock of pure Chalk; from the Floor or Area of it to the Summit, or the level Ground where the Descent begins (which is for the most part by a long Ladder) it is about thirty Foot, and the Diameter is about twenty Foot. 'Tis formed in the manner of a Dome or Cupola, and well turned, and is so lofty that the light of the Candles scarce reaches the Summit or Top of it; all around the Sides, it is ornamented with Figures, Imagery in *Basso Relievo*, of Crucifixes, or Altars, Saints, Martyrs, &c. in a rude manner, agreeable to the Art and Judgment of the Person, who performed it, who was most likely some Hermit, and to the taste of the Age wherein he lived.

A Plate of the Section of this Oratory or Crypt, which was the Chapel of an *Hermitage*, is here to be seen in *Table I.* which Plate being supposed to be made on the *Meridian* Line, represents the *Eastern* Part, or one half of the said Crypt. Its Situation together with a Cell, and a Cross adjoining is on that Spot



of Ground or Angle, where the two old *Roman Military Ways*, *Herman-Street*, and *Icenild-Way* met and crossed each other. Dr. *Stukeley* (a) seems positive that here was originally a *Roman Town* which was quite demolished by the *Scots* or *Picts* in their Invasions, or when our *Saxon* Ancestors ravaged the Country in order to subdue it, or after them the *Danes*.

*Camden* in his *Britannia* acquaints us, that upon the very edge of the County of *Hertford*, to the North, where it toucheth upon *Cambridgeshire*, standeth *Royston*, a Town of much Note, but not Antient, as having risen since the *Norman Conquest*, for in those Days there was a famous Lady named *Roisia* (by some supposed to have been Countess of *Norfolk*) who erected a Cross upon the Road-side in this Place, from thence for many Years called *Royfes-Cross* till such time as *Eustace de Marc* founded just by it, a small Monastery to the Honour of *St. Thomas*. Upon this Occasion Inns came to be built, and by Degrees it came to be a Town, which instead of *Royfes-Cross* took the Name of *Royfes-Town* contracted into *Royston*.

Here *Camden* ascribes the Foundation of the Cross at *Royston* to have been about the *Norman Conquest*; our Antiquary descends a Century lower, and maintains that Lady *Roisia*, who flourished in the Reign of King (b) *Henry II*, was the Foundress of it about the Year 1170, that Lady *Roisia*, who was the Daughter of *Alberic de Vere*, the second Lord High

(a) Orig. *Royston*. P. 2.

(b) P. 27.

Chamberlain

Chamberlain of *England*, who married *Geffery de Mandevile* the first Earl of *Essex*.

It is foreign to my present Purpose and Design to make out the Antiquity of the good Town of *Royston*, tho' it is reasonable to believe it to be much more Antique, than is above represented. *Royston* not occurring in the Conqueror's Book of *Domesday*, has been a prevailing Reason with many in a positive manner to conclude, that it was not then in being; whereas such an Inference will be found to be too hasty and unjust, and proceeds either from want of knowing, or reflecting, that the Township of *Royston* did then (and may in some measure be said even at this time to lye in the Bounds and Limits of several Neighbouring Lordships and Parishes, as in those of *Barkway* and *Itherfield* in *Hertfordshire*, in those of *Melburn*, *Bassingbourn*, and *Kneefworth* in *Cambridgeshire*; so that all those Fees and Lordships to which *Royston* did belong in the Conqueror's time, and was a Member or part of, being accounted for in the aforesaid Parishes and Lordships, where they lay, and did truly and properly belong, is a sufficient Reason for *Royston's* not being mentioned in the Survey of *Domesday*. *Royston* was made a distinct, independent Parish, taken out of and dismember'd from the abovementioned Townships, and Parishes, by an Act of Parliament (c) in the 32d of *Henry VIII*, after the Suppression of the Monasteries, when a perpetual Vicar was established, and the Priory-

(c) *Newcourt's Repertory*. V. 2. P. 876. Collect. of Statutes Anno 32. Hen. VIII. Chap. 44.



Church became Parochial; tho' the Tithe of the Hay, Corn, Wool, Lamb and Calf, was reserved to the Rectors and Vicars of the Parishes afore said, and continues so to this Day; the Vicar of *Royston* having a Rate paid him out of every House, Stall, &c. for his Support.

The Province that I have undertook is to offer some Reasons by way of proof to shew that there was a Cross, with an Hermit's Cell and Oratory annexed in the Town of *Royston*, long before the time of the Lady *Roisia*; and here I shall occasionally and by the way demonstrate, that part of the Figures in the said Oratory, ascribed by Dr. *Stukeley* to be the work of that Lady, is without any shew of Truth, or Foundation. Reserving what I have further to say on that Subject, to the History of the Imagery in the said Oratory, where I shall point out the many Errors and Mistakes our Antiquary is guilty of in his Account of it.

#### Of the CROSS at ROYSTON.

That the Cross here was much more Antique than the time of Lady *Roisia* afore said, or the Reign of *Henry II*, as is represented by our Antiquary, I humbly conceive for these Reasons.

*First*, It was a practice in the *Saxon* times (and good Authority maintains even in the *British* times) to erect Crosses on great publick Roads, especially on that Spot and Angle where such great Roads met and crossed



crossed each other, as in the Case here before us; this is granted by (d) our Author----- "It was (says he) in the *Saxon* times a very usual thing for Religious People to set up their Monuments called Crosses by High-Ways sides, and especially where several Roads met;" and he instances in one called *High-Cross* in *Northamptonshire*, where two *Roman* Roads cross each other, the *Foss* and the *Watling-Street*. Many like Instances might be produced, but as this is granted by the Doctor, I proceed to another Reason which testifies the Antiquity of this Cross----- And that is-----

The Hundred's Court being kept here; the Division of Countries into Hundreds is ascribed by all creditable Authors, to King *Alfred* the *Saxon*, who began his Reign in 872, and died in 901; the Occasion (e) as *Malmsbury* relates, was this----- The natural Inhabitants of *England*, by the Example of the *Danes*, were greedy of Spoil and Robbery, so that no Man could pass to and fro' in safety without defensive Weapons; *Alfred* therefore ordained Centuries, which they term Hundreds, and Decimes which they call Tithings, that every *Englishman* living under Law, should be within some Hundred and Tithing, and if he was accused of any Transgression, he should forthwith bring in some one of the same Hundred and Tithing, that would be his Surety to answer the Law; but if he could find none such to undertake for him, then to abide the Severity of the Law; and if any guilty Person should fly, before or after his giving such

(d) P. 4.

(e) *Malmsb.* Fol. 24.

Security, that then all within the Hundred and Tithing should be fined to the King. And of such Dignity were these Hundred-Courts, that before the *Norman Conquest*, the Bishop of the Diocese used at times to sit therein, with the Lord of the Hundred, as he did also (on like emergent Occasions) in the County-Court with the Earl, and in the Sheriff's Turn with the Sheriff.

These Hundreds (being thus established by *Alfred*) often took their Names from some remarkable Cross within the same, and the Hundred-Court was held at the said Cross; thus the Hundred of *Norman-Cross* in *Huntingtonshire* took its Name from a Cross there on the *Ermin-Street*; thus *Gilt-Cross* gave Name to the Hundred of *Gilt-Cross* in *Norfolk*, which Cross stood (on the *Icenild-Way* leading from *Thetford* to *Norwich*) at *Rowdham*, or *Roodham*, taking its Name from the *Saxon Word* (*f*) *Rood*, or Cross; which Cross is also in some old MSS wrote *Gyde-Cross*, serving as a Guide to Travellers, as most Crosses are allowed to be partly erected for. And as these Crosses gave Name to some Hundreds, so likewise, for their known Eminency and Repute, Hundred-Courts were often appointed from the very time of their first Establishment to be kept here, and continued so to be kept for many Ages after the Conquest. Thus the Court-Leet for part of the Hundred of *Barlick-Way* in *Warwickshire*, was kept (as Sir (*g*) *William Dugdale* observes) twice

(*f*) Thus *Croxton*, *Crossby*, *Crosshall*, &c. Towns which take their Name from some Neighbouring Cross.

(*g*) *Hist. Warw.* P. 487.



in the Year, at *Bredon-Cross* in the Parish of *Ipsley*, near to the *Icenild-Street* there, the Title of the Court being *Bredon-Cross Parcell. Hundredi de Barlick-Way*, and several Towns owe suit thereto, which Courts are held in the Name of the High-Sheriff for the time being, who keeps a Court-Baron in those Towns, as well as a Leet. And thus in the Case before us, we find that the Jury in the fourth of *Edward II*, (b) found that *Gilbert de Clare*, Earl of *Gloucester* and *Hertford* with *Johanna* his Wife, held a three Week Court at *Royfes-Cross*, which proves the Antiquity of this Cross, and that the Hundred-Court had been held here from its first Establishment in the time of *Alfred* when there was no doubt a Cross here.

Mention being made in the last Section of *Barlick-Way-Hundred* in *Warwickshire*, the Reader (I hope) will pardon me in a little Excursion, and that is, the observing the Similitude, the Identity I may say of Name, with *Barkway* in *Hertfordshire*; in which Parish the Cross of *Royston* (i) stood. *Barlick-Way* or *Barkway* by Contraction; signifies in the Saxon Language, a Way over the Hills, that is a Way by the Graves, the *Lows* or the *Tumulus's* which were generally raised in these publick great Military Ways; and thus *Dugdale* (k) has well observed, that the Stile of the other part of the aforesaid *Barlick-Way Hundred*, runs thus, *Barlick-Way Greve*, and takes its

(b) *Cbauncy's Hist. Hertf.* P. 90.

(i) Of *Royston's* being in five Parishes, see above.

(k) *Dugd. Hist. of Warw.* P. 487.

Name from a little Spot of Ground about eight Yards Square upon the top of a Hill, the Remain of some remarkable old *Tumulus*; and it may be further observed that as in *Barlick-Way* Hundred, the *Roman* Military Way called *Icenild-Street*, runs directly thro' it, *North* and *South*, so here the *Roman* Military Way called *Ermin-Street*, which gives Name to the Hundred, wherein both *Barkway*, and the old Cross of *Royston* were included, did run thro' this whole (1) Hundred of *Edwin-Street* in the same manner; entring into it, a little before we come to *Hare-Street*, which also assumes its Name from it, and so on thro' *Barkway*, and to *Royston-Cross*, and did not go by *Buntingford*, and after that verge out into the Hundred of *Odsey*, by *Buckland*, as some Maps have represented.

But I proceed to a third Reason for the Antiquity of the Cross, which I deduce from the Foundation of the Priory at *Royston*, and the Title, by which it distinguished itself. This Priory was founded by *Eustachius* (m) *de Marc* in the Reign of King *Henry II*, and dedicated to *St. Thomas* the Martyr of *Canterbury*, that is, *Thomas Becket* Archbishop of *Canterbury* who was murdered in 1170; so that between this Year and the Year 1189, in which King *Henry II*. died, his Priory must be granted to be founded. I have by me an old MS Deed in Velom of this Priory, but according to the Custom of that Age without Date, it begins thus-----

*Omnibus præsentes Litteras inspecturis* (n) *O. Prior*

(1) *Edwin-Street*, by Corruption for *Ermin-Street*.

(m) *Mon. Angl. V. 2.*

(n) *O.* for *Osbertus*.



*de Cruce* (o) *Robeys*, & *ejusdem loci Convent.* &c.

-----This Deed, as I take it, was made in the Beginning of the Reign of King *Henry III*, or before-----

This Stile and Title *De Cruce Robeys* is used by way of Eminency, and bespeaks some well known, remarkable Cross, of great Fame and Antiquity; and was, no Doubt, the very same Stile and Title which the Prior and Convent took up, and made use of from the Foundation of the Priory; if then the abovementioned Cross was founded by Lady *Roisia* (as our Antiquary maintains) about the end of the Reign of King *Henry II*. she being very busy in (p) cutting out part of the Imagery of the Oratory (which adjoined to, and was an Appendix to the Cross) in the Year 1187, but two Years before the Deaths of the aforesaid King and Lady *Roisia*, there could not possibly be any length of time to make the said Cross of such known Eminency and Repute, as that the Priory should take its Stile and Title from it. This would be to set forth an *Ignotum per Ignotius*; so that it is both just and reasonable to conclude, that the Cross was of remarkable Antiquity, and that it was founded long before the time of our Author's Lady *Roisia*, even in the *Saxon Age*.

Our Antiquary here runs himself into Difficulties, out of which, it will not be easy to extricate himself; he (q) fixes the Death of Lady *Roisia* and that of

(o) Here is a Circumflex over the *ys*, whether the Name is *Robeys*, or *Robeyse* I leave to the Reader.

(p) P. 37, 38.

(q) Compare P. 45, with P. 51

King *Henry II.* to the Year 1189, and says, "that  
 " the Monastery (or Priory) was built immediately  
 " after her Death, and on Account of her living  
 " here; and then adds, it was a Compliment to King  
 " *Henry II.* to dedicate this Monastery to *Thomas a*  
 " *Becket*, as the King himself had done by *Waltham-*  
 " *Abby*, according to a Vow he made; and that King  
 " *Henry II.* very much encouraged this Foundation  
 " and Monastery."

The King's rededicating the Abby of (r) *Waltham* was in the Year 1177, and about this time it is reasonable to think that the Priory of *Royston* was founded, whilst the Affair of *Thomas Becket* the Archbishop was fresh; for if this Priory was not founded till the Year 1189, in which Lady *Roisia* and King *Henry II.* died, I cannot see what time that King could possibly have (he dying on the sixth Day of *July* in the said Year) either to encourage this Monastery, or to be complimented on Account of its Dedication to *St. Thomas* the Martyr.

But our Author proceeds, and in the very same Paragraph, tells (s) us, that in the first Year of King *Richard I.* Son and Successor to *Henry II.* a Fair was granted to the Canons of *Royston*. This Charter bears Date *November 9, 1189*, four Months after the Death of King *Henry II.* By this Charter King *Richard* not only confirms to them all the Revenues where-

(r) *Dugd. Mon. Angl. V, 2. P. 13.*

(s) P. 45. *Dugd. Mon. Angl. V. 2. P. 264.*



with that Priory was founded, and endowed; but also grants them a Fair for all the Week of *Pentecost*, and a Weekly Market on *Wednesday*, according to the Liberties of the Markets and Fairs granted to the Canons of *Dunstable*. If then the Priory of *Royston* was founded (as our learned Doctor asserts after the Death (t) of Lady *Roisia* in 1189) and that immediately upon the erecting of it, the Town of *Royston* arose, give me leave to congratulate him in the Name of all that good Township, in thus erecting in the Space of a few Months, so goodly a Town, as this must be allowed to be, thus qualified for a Weekly Market, and an Annual Fair for a whole Week, which supposes it to be a Place of Concourse and Trade, capable of good Reception, and all this to have sprung up, in the Space of a few Months, from the Death of *Roisia* in 1189, to the Date of King *Richard's* Charter *November 9*, in the said Year, such an Architect as this, must merit to be in Commission for the *Georgia* Colony, or the Bridge at *Westminster*.

A Fourth Reason for the Antiquity of this Cross, before the time assigned by our Author, may be taken from the Name of it, *Robeys-Cross* or *Robeyfia's*; *Roisia*, or as our Antiquary says, plain *Rose* in *English*, cannot answer to (u) *Robeys* or *Robesia*, there seems to me to be something of *British* or *Saxon* Derivation in

(t) P. 51, and P. 3.

(u) Probably some old *British* or *Saxon* Saint, on this *Ermin-Street* near to a Place called *High-Cross* by *Wades-Mill*, in this County of *Hertford*, was a Nunnery called *Robeyney* or *Robeenia*, founded by *Conan*, Duke of *Britain* and *Richmond*.

the Name, but this I leave to the Curious, and proceed to account for the Antiquity of the Cell and Oratory annexed to the Cross.

### Of the CELL and ORATORY.

That it was a Custom and Practice in the *Saxon* times to erect a Cell or Cells, with a Chapel or Oratory thereto annexed, near to eminent and remarkable Crosses, where Hermits had their Station, is a Concession of our Author (*w*). “ Crosses (says he) thus  
 “ set by Road-sides, served two good Purposes, to  
 “ put People in mind of saying their Prayers, and of  
 “ directing them in the Road they wanted to go; a  
 “ lettered Direction there was but few at that time  
 “ a Day could read, therefore usually some Person  
 “ resided at the Place, on Purpose to direct them.  
 “ And many Religious Persons in those times built  
 “ themselves Cells, and spent their whole Life, that  
 “ they might be useful in directing Travellers, and  
 “ in praying for them, as an Act of great Charity  
 “ and Benevolence. And ever since the Beginning of  
 “ Christianity to this time, it has been a frequent  
 “ Custom for Persons of a serious and Religious Dis-  
 “ position to sequester themselves from the World, and  
 “ make them Cells and Grotto's in Rocks and Caverns,  
 “ and by Highways sides. It is an Usage still con-  
 “ tinued in Popish Countries, thus I suppose Lady  
 “ *Roisia* chose to devote herself in this very Place,  
 “ where she built the Cross, and in P. 8, he observes

(*w*) P. 4.

“ that



" that Lady *Roisia* had this her Chapel or Oratory,  
 " near to her Cell.

## R E M A R K S.

That such Cells with their Oratories annexed, were in the *Saxon* times, might be proved by many Instances; I shall only mention one, the Cliff or Cell of *Guy* the great and famous Earl of *Warwick* in the Reign of King *Athelstan* about 926. This (says (x) Sir *William Dugdale*) being a great Cliff in the *Western* Bank of *Avon*, was made choice of by that pious Man *St. Dubritius* (who in the *Briton's* time, had his Episcopal Seat at *Warwick*) for a Place of Devotion, where he built an Oratory dedicated to *St. Mary Magdalen*, unto which long after, in the *Saxon's* Days, did a devout Hermit repair, who finding the natural Rock so proper for his Cell, and the pleasant Grove, wherewith it is back'd, yielding Entertainment fit for Solitude, seated himself here. Which Advantages invited also the famous *Guy*, sometime Earl of *Warwick*, after his notable Atchievements, having weaned himself from the deceitful Pleasures of this World, to retire hither, where receiving Ghostly Comfort from that Hermit, he abode till his Death.

And that such a Cell with its Oratory annexed, was here also erected in the *Saxon* times may very reasonably be allowed, from the very Name of that Capital Manor of *Newcells*, *Neucells*, or *Newsells*,

(x) *Hist. of Warwick.* P. 183.

in the Township or Parish of *Barkway*, held by *Eudo*, Son of *Hubert*, consisting of four Hides of Land and half a Virgate at the Conqueror's Survey, which Manor the said *Eudo* (y) granted to the *Rovechesters*, or *Rochesters*, to be held of him as the Capital Lord. This said Manor seems to derive its Name from the Cell and Station of a Hermit, here residing; the *Saxons* 'tis well known gave Names to Towns and Places from the Nature of their Site, or from something that was remarkable, near adjoining, as this Cell (no doubt) was in the *Saxon* times, from the Hundred-Court's being held at the Cross hereto belonging, and a Jury in the sixth of *Edward* I, found that it was situate in the Fee of the Manor of *Newfels*; and our Antiquary allows the Cross, &c. to be in the said (z) Manor, and gives this Reason for his Lady *Roisia*'s setting it up here, it being on her own Fee, which otherwise indeed she had no Right or Title to have done.

The Capital Manor of *Newcells*, thus deriving its Name from this Cell and Oratory adjoining, even in the *Saxon* times may be looked upon as a Proof of the Antiquity of it, many Ages before that of Lady *Roisia*; and there is no doubt but that some one Hermit or more (as the Road and Thorough-Fare here was so great) was here stationed, to be always at hand, ready to attend on Travellers, which must undoubtedly

(y) *Magna Brit.* V. 2. P. 969, the *Rochesters* were considerable Benefactors to the Priory of *Royston*; *Ralph de Rauchster* being a Cofounder of it.

(z) *Chauncey's Hist. Hertf.* P. 99.



be an Office much more belonging to, and more becoming, some Religious Man and Hermit, than any Religious Woman, or Lady *Roisia* whatever.

As I have thus endeavoured to prove that here was a Cross, a Cell with its Oratory in the *Saxon* times, and long before Lady *Roisia* (a); I shall now, as I proposed, demonstrate our learned Antiquary's Lady *Roisia*, to have had no part or share in carving one particular Piece of Imagery on the Wall of the Oratory, to be seen in *Table* the third, as is maintained by the Doctor; and that is N° I, which he assures us is to represent *Hugh de Beauchamp*, the Father of *Payn de Beauchamp*, the second Husband of Lady *Roisia*-----His own Account is this,----- (b) "Next to this lesser  
 " Crucifix, is manifestly a Shield or Coat Armorial,  
 " the Fess upon it, is very plain, high raised, and  
 " the other Marks or Sketches so like to Cross-Cross-  
 " lets, that we cannot help supposing it to mean the  
 " Arms of the *Beauchamps*-----Gules, a Fess between  
 " six Crosslets, Or. It was at this very time of Day,  
 " that taking up Coats of Arms began, and the Crosses  
 " particularly had respect to those *Jerusalem* Peregrina-  
 " tions. There may be some special History in  
 " Lady *Roisia*'s Mind, when she cut these Figures,  
 " which we cannot possibly recount, but it seems,  
 " that she means by this Figure bearing this Shield  
 " *Hugh de Beauchamp*, the Father of her Husband.  
 " He was a Progenitor of a most numerous Race of  
 " our *English* Nobility; he had a vast Estate given

(a) P. 25.

(b) P. 41.

" him

“ him by the Conqueror for his Services, as appears  
 “ in *Domesday-Book*. This I have marked in the Plate  
 “ N<sup>o</sup> I. ”

# REMARKS.

Before I enter on the Merits of this Shield, or Piece of Coat-Armour, I hope our Learned Antiquary will pardon me in charging him with a plain, self evident Contradiction, in the above specified Paragraph or Section; and as my whole View in this my Answer, or Remarks, is the Truth, and to clear up the Antiquity of the *Royston* Oratory, Cell and Cross, as I presume, the Doctor's was, in publishing his *Origines Roystonianæ*, this I'm persuaded he will be the more readily inclined to do. The Contradiction is this-----*Hugh de Beauchamp*, the Bearer of this Shield is proved by our Author to live in the Conqueror's time, and to have been rewarded by him for his Services, as *Domesday-Book* certifies.-----Yet we are taught that it was in the time of King *Henry II.* in the time of Lady *Roisia*, about this very time of Day (after 1170, when Lady *Roisia* is supposed by our Author to have erected her Cross, &c.) that taking up Coat of Arms began, and that the Crosses particularly had respect to these *Jerusalem* Peregrinations; and these Peregrinations are fixed by him to the Year (c) 1177; if then it was at this very time of Day, with what Truth or Justice, can *Hugh de Beauchamp* be said to be here represented, and to bear the abovementioned Shield or

(c) P. 33. 34, &c.

Coat-



Coat-Armour, near a Century before such Coat-Armour, and particularly the Cross-Crosslets used to be borne, as we are told in the same Paragraph. I must entreat our Antiquary to give up the aforesaid Paragraph, and his Lady *Roisia's* carving this Piece of the Imagery; and of the two Assertions here I am at a Loss which is to be credited, whether we are to reject his History of Coat-Armour, and to look upon the Figure as that of *Hugh de Beauchamp*; or to reject the Figure, and stand to the History of Coat-Armour.

The great Antiquary Sir *William Dugdale*, Garter King at Arms, is a proper Judge on the Subject here in Question---- (d) *William de Beauchamp* Earl of *Warwick*, who died in 1298, bore for his Arms Gules (e) Semè of Cross-Crosslets with a Fess, Or; which Cross-Crosslets were by Him added to his Coat, for his FATHER USED THEM NOT; but whether as a Badge of any Pilgrimage, that he made unto the Holy Land, or Vow to do so, I will not take upon me (says Sir *William*) to determine. Here then is a plain unexceptionable Proof (to which I shall add more, when I come to speak of the Imagery under *Table III.*) that Lady *Roisia* who died in 1189, could not possibly have any hand or design in the Carving this Figure, and this Shield. So that there could not be any special History (as our Author declares) in Lady *Roisia's* Mind, when she cut these Figures, she being dead about one Century before this Shield and Coat-Armour was

(d) *Dugd. Hist. Warw. P. 314.*

(e) Sir *William* gives this Blazoning from *Cartul. Warw. Com. f. 75.*

assumed by *William de Beauchamp*, the first that bore it; tho' indeed he has made a special History of it.

Having premised this, the next thing that offers itself to be considered, is the History and Imagery of the three *Tables*; but before I enter on that, I beg leave to speak a Word or two relating to Lady *Roisia's* (f) Genealogy; and here it is to be wished that our Author had taken proper Care that the Pedigree in the *Table*, had tallied with his Account of the Family in the Body of his Book. ----- In the *Table*, *Alberic de Vere*, second Lord High Chamberlain of *England*, Father of Lady *Roisia* died in 1140, in the Body of the Book (g) he died in 1143. ---- In the *Table*, *Geff. de Magnavile*, Earl of *Essex*, second Son of Lady *Roisia* died in 1176, in the Body of the Book (P. 17.) in 1167. ---- In the *Table*, *William de Magnavile*, Earl of *Essex*, third Son of Lady *Roisia* died in 1189, in the Book he died in 1190, P. 19.

These may be said to be Mistakes of the Printer, I allow it, and if they had been *Errata's* in Letters or false Spelling, I should not have taken Notice of them, but false Dates uncorrected are of bad Consequence; the Proof and Truth of History depend upon this, and therefore should be set right by every Well-wisher to History and Antiquity.

(f) P. 12.

(g) P. 10.

T A B L E



The Doctor treating on *Table I*, the *Plate* of the Section of the Oratory, has this; (b) "We may observe toward the Top, a piece of Masonry, they that viewed it near, say it is made of Brick, Tile and Stone, laid with very good Mortar. Some think this was done, to mend a defective Part in the chalky Cliff, perhaps it was the original Descent out of her Cell, from this she went down by a Ladder. But after she was buried here, directly underneath, in this *Eastern Point* of the Cell, &c. they made the present Passage upwards, and walled up the other."

### R E M A R K S.

That the original Descent of the Hermit, was thro' the Arch, which the Masonry above-mentioned now fills up, and that it continued to be the Descent into the Oratory out of the Cell as long as the Oratory was in use, 'till the Suppression in the time of *Henry VIII*, I am fully persuaded. At the bottom, or place called (by our Author) the Grave was the Foundation of a Brick Stair-case, the Doctor has observed *P. 46.*---  
 "As to that Bed or Grave on the *East-side* of the Oratory, there was Brickwork found there, of a very fine red sort, brought from some distance, People took away Pieces of it, as a Curiosity."  
 This Brick Stair-case, was (as I take it) as high as those

(b) *P. 7, and 8.*

Cavities or Holes which we see in the Wall of this Section; many such Holes may be seen round the Walls of the Oratory, in which several Beams or Rafters were placed, and where was a Staging, or Landing-place, and from thence there might be, and no doubt was, some gentle, easy Steppings or Stairs formed; so as to go up and down, from the said Arch with safety. And I wonder much, that the Masonry here has not been broke through, which might give more Light into this Affair. It is not to be credited, that any Hermit should have no better Conveniency of descending and ascending near twenty five Feet, than that of a Ladder. As he advanced in Years (and generally, that was the time such a Life was entered on) such an Ascent and Descent must be dangerous, I may say, impracticable. Lady *Roisia*, whom he makes to ascend and descend by this Ladder in 1187, must be then, very much advanced in Years, she had buried her first Husband forty three Years, so that I leave him to tell us, how practicable it was for her; it must be granted that it was Indecent in her as a Woman, and it was forbid the Priests under the Law, for a very good Reason --- *Neither shalt thou go up by steps unto my altar* --- *Exod. chap. xx. ver. 26.*

The other, or the present Entrance in the Highway was also, as I take it *ab Origine*, and by some easy Steppings or Stairs, resting on the Staging or Landing-place above-mentioned, where all Religious Travellers, &c. entered, to hear Divine Service, and to perform at any time their own Devotions at some one Altar or other,



other, and where their favourite Saint presided; and five such Altars, with their Tutelary Saints may be here observed; and such a Number, &c. cannot be supposed to be for the Service of any Lady *Roisia*, any single Hermit, or Anchorefs; and it is not reasonable to think that Religious Travellers, &c. could be admitted at all times, all Hours and Seasons, thro' the Cell of the Hermit, which was thro' the Passage that is now arched up. And that there was an Hermitage here, and this was the Oratory, and continued to be till the general Suppression of Religious Houses in the Reign of King *Henry VIII*, appears from a Grant of that King, who on *December 21*, in his thirty first Year, in Consideration of One thousand seven hundred sixty one Pounds five Shillings, granted to (i) *Robert Chester*, Esq; Gentleman of his Privy Chamber, and *Katharine* his Wife, the dissolved Priory of *Royston*, with the Hermitage and this Oratory, &c.---And that two or three Hermits might here Cohabit, there is great Reason to believe not only from the Number of the Altars in the Oratory, but from the Size and Bigness of it, and the great Number of Travellers who passed by on the two famous Military Ways or Roads above-mentioned. Hermits had gone off from their first Design and Institution, and had bid for several Ages a long adieu to the

(i) *Newcourt's Repert.* V. 2. P. 801.

In the Grant it passed thus--- *Et inter alia Heremitagium de Berkway*--- and it is part of the Inheritance of *Edward Chester*, Esq; together with the Priory at this Day, which *Edward* is descended from the above-mentioned *Robert*; and this is also a Proof, that it is in the Parish of *Barkway*, as I before observed, that *Royston* was part of five Neighbouring Parishes.

Practice

Practice and Example of their Founder (as they stiled) *John the Baptist*; instead of a Desert, they seated themselves (as here) in Places most frequented, near some eminent Bridge, Ferry, or Way, where great Numbers of Passengers were obliged to pass, which as it brought in a good Competency and Provision, for two or three, &c. so also a Necessity for such a Number to do the Duty required; one of these was the Head or *Custos* of the Hermitage, and they had their Chaplain or *Capellani* to officiate in the same; which I take to be the very Case of the Hermitage and Oratory here in Question. To prove this to have been the Practice very antiently in the Reign of King *John*, I shall hear annex an Example from the Hermitage of *Downham-Market* in *Norfolk*, a Hermitage at the foot of the Bridge of the said Town, a Place not to be compared with *Royston* for Number and Resort of Travellers and Passengers; where there were always resident four Hermits, one of which was the Head or *Custos*, and a perpetual, or an annual *Capellan*, assigned by the Abbey of *Ramsay*, to which House the Hermitage belonged; as it is very probable, that at *Royston* did, to the Priory, when it was founded. I shall give the Deed (it being a Curiosity and sans Date) as I extracted it some time past, from the Evidences of the Honourable Sir *Thomas Hare*, Bart. of *Stow-Bardolph*, Lord of the Manor of *Downham-Market*.

----*Hæc est Conventio inter fratrem Ailettum qui tenet Heremit. de Downham & W<sup>m</sup> Persona Eccles. de Downham,*



*Downham, quod ipse Ailettus per omnibus Decimis & Oblationibus ejusdem loci annuatim reddet Eccles. de Downham xii. Denar. ad Pasch. In Festo autem S<sup>ci</sup> Andrei Capellan. de Downham Missam celebrabit in Capellâ Heremit. in Downham, & medietas Oblationum cedit Personæ. Eccles. de Downh. & alia Medietas fratribus ejusdem loci. Nullus autem (k) Co..... perpetuus præter illos tres, qui modo ibi sunt, viz. Sigherus, Stammerus, & Turstanus, nec aliquis Capellanus perpetuus vel Annualis recipietur nisi per Eccles. Ramesiens. cum assensu Personæ Eccles. de Downh. qui Capellan. fidelitatem præstabit, quod in nullo diminuet Jus Paroch. Eccles. de Downh. Confrat. qui ibi fuerint, Spritualia percipient ab Eccles. Rames. ad quam si pervenire non poterunt, eadem recipiant ab Eccles. de Downh. & non ab aliâ. Seculares autem Viri si qui ibi fuerint pertinebunt ad Eccles. de Downh. tanquam Parochiani. Si verò Abbas aliquem de Monachis suis mittere voluerit, quamdiu placuerit ibi remanebit. Ista Conventio facta est apud Ramsey in præsentia Domini (l) Roberti Abbatis, & ejus Authentico Sigillo roborat. Utriusque fide præstitâ, hijs Testibus Will<sup>o</sup> Priore, &c.*

---The next thing remarkable in *Table I.* is what our Author calls the Grave of Lady *Roisia*, where I have observed the Foundation of a Brick Stair-case to have been; "Here (says he) she was Buried, (m) "directly underneath, in this *Eastern Point* of the "Cell; and again, she was Buried somewhat tumul-

(k) The Word is obscure, likely *Confrater*.

(l) *Robert de Redings*, Abbot, in 1202.

(m) P. 8. and P. 47.

"tuously

“ tuously and secretly in her Chapel here, by her  
 “ most intimate Friends ; her Scull and Bones were  
 “ found in the Earth toward the bottom, as they  
 “ emptied the Place. They said the Bones were very  
 “ much decayed, and for the most part carried away  
 “ with the Rubbish. Her Scull is still kept in the  
 “ Place, but broken into several Pieces, her Teeth  
 “ were very firm and white, and taken away by the  
 “ Towns-People, and some of her Bones too, tho’  
 “ they were not acquainted with her Name and Cir-  
 “ cumstance. I attentively viewed and considered her  
 “ Scull ; Anatomists know very well, to distinguish a  
 “ Man’s from a Woman’s. By all the Skill I can  
 “ pretend to in that Science, I dare pronounce it to  
 “ be Female, and we have no Reason to doubt, that  
 “ it was the Head of our famous Recluse. ”

### R E M A R K S.

We are told by (n) *Leland* a Name venerable  
 amongst all Historians and Lovers of Antiquity, that  
 this very Lady *Roisia* was Buried in the Chapter-House  
 of the Priory of *Chickesand* in *Bedfordshire*, a Priory  
 of her own Foundation. He had a Commission from  
 King *Henry VIII*, to search the Evidences, Records,  
 and whatever was valuable in every Religious House in  
*England* ; and how much the World is indebted to  
 this Search, is very well known. This *Leland* then  
 must be allowed to be a Person able to satisfy us on the  
 Point in Question, having so good Authority on his

(n) *Lel. Itin.* V. I. P. 116.



sive. The learned *Dugdale* also (o) observes that in the Year 1167, she lived in the aforesaid Nunnery of *Chickesand*, with her Sister *Essex* among her Nuns, her second Husband *Payn Beauchamp* being dead. Yet has the Doctor, unsupported by any Voucher or Authority, but that of his own Fancy, brought her from her beloved *Chickesand*, beloved by all her Relations for her Sake, to this *Royston* Oratory. Upon account of her being Buried at *Chickesand*, it is reasonable to think, that several of her Descendents not only richly endowed the said Priory, but were there also Buried by her; in the Reign of King *John* we find *Geffery Fitz-Piers*, Earl of *Essex* (who married *Beatrix*, Grandaughter of *Beatrix*, Sister to *Geffery de Magnavile*, Lady *Roisia's* Husband) to remove the Body of the said *Beatrix* his Wife, to the Priory of *Shouldham* in *Norfolk*, at that time founded by him, of which Priory, the *Beauchamps* Earls of *Warwick* descended from the said *Geffery*, were afterwards Patrons.---- But our Author as an Adept in Anatomy, triumphs over the aforesaid Authorities with a Scull in his Hand, and with an *Ipse Dixit*, declares we have no Reason to doubt that it was the Head of our famous Recluse.

I readily submit to the Doctor's Skill and Judgment in Anatomy, but not to the Consequence which he would draw from it, for it may be the Scull of a Female, and yet not the Scull of his famous Recluse, *Roisia*.

(o) *Dugd. Baronage* P. 204. *Mon. Angl.* V. 2. P. 238.

---- It appears to have been a very antient Custom and Practice for Hermits to receive and admit the Bodies of dead Persons, Men and Women, to be Buried in their Oratories and Chapels, as Monks and Canons did in their Conventual Churches; this is well known (p) *Dugdale* in his History of the famous *Guy* Earl of *Warwick* (in the time of the Saxon King *Athelstan*) after his Defeat of the *Danish* Champion *Colbrand*, has these Words----- “ From whence the Earl, bent  
 “ his Course towards *Warwick*, and coming thither  
 “ not known of any, for three Days together took  
 “ Alms at the Hands of his own Lady, as one of  
 “ those thirteen poor People unto which she daily  
 “ gave Relief herself, for the Safety of him and her,  
 “ and the Health of both their Souls. And having  
 “ rendred Thanks to her, he repaired to an Hermit,  
 “ that resided amongst the shady Woods hard by,  
 “ desiring by Conference with him to receive some  
 “ Spiritual Comfort, where he abode with that Holy  
 “ Man, ’till his Death, and upon his Departure out  
 “ of this World, which happened within a short time,  
 “ succeeded him in that Cell; and continued the  
 “ same Course of Life, for the Space of two Years  
 “ after; but then discerning Death to approach, he  
 “ sent to his Lady their Wedding Ring by a trusty  
 “ Servant, wishing her to take Care of his Burial:  
 “ Adding also, that when she came, she should find  
 “ him lying dead in the Chapel, before the Altar,

(p) *Hist. Warwickf.* P. 301.

“ and



“ and moreover, that within fifteen Days after she  
 “ herself should depart this Life; whereupon she came  
 “ accordingly and brought with her the Bishop of the  
 “ Diocese, as also many of the Clergy, and other  
 “ People, and finding his Body there, did accordingly  
 “ inter it in that Hermitage, and was herself after-  
 “ wards buried by him.” ----- Here we perceive that  
 both Men and Women were admitted to be Buried in  
 the Oratory of an Hermit, so that the Scull above-  
 mentioned may be the Scull of a Female, and yet  
 not the Scull of Lady *Roisia*, and ’till the Doctor can  
 bring some better Proof, I shall remain a Sceptick in  
 this Point, having good Reason (as appears) to doubt,  
 that it was the Head of his famous Recluse.

----- The next thing remarkable in *Table I.* is what  
 our Author calls the (q) Circular Bench or Podium  
 incompassing the Floor of the Crypt, or as he ex-  
 presses it (P. 7.) “ a kind of broad Bench, that goes  
 “ quite round the Floor, next to the Wall; broader  
 “ than a Step and not so high, as a Seat: This was  
 “ designed for her kneeling upon, rather for Prostra-  
 “ tion, in her particular Acts of Devotion.”

## R E M A R K S.

I look upon this Ascent, as a Step to the several  
 Altars, and to distinguish their Site (on which they  
 stood) from the Area or Body of the Oratory, in

(q) P. 40.

E

which

which Area all Supplicants had their Station, and paid their Devotions, at that Altar, or Saint they made choice of. There was not, I may say, one Altar in these Days, where there was not, a like Ascent; at this very time, such a *Gradus*, may be seen at the *East-Ends* of the *North* and *South Isles* (as well as at the *East-End* of the Chancels) of most old Churches in the Country; it was always religiously observed, and was looked upon as the *Sanctum Sanctorum*.

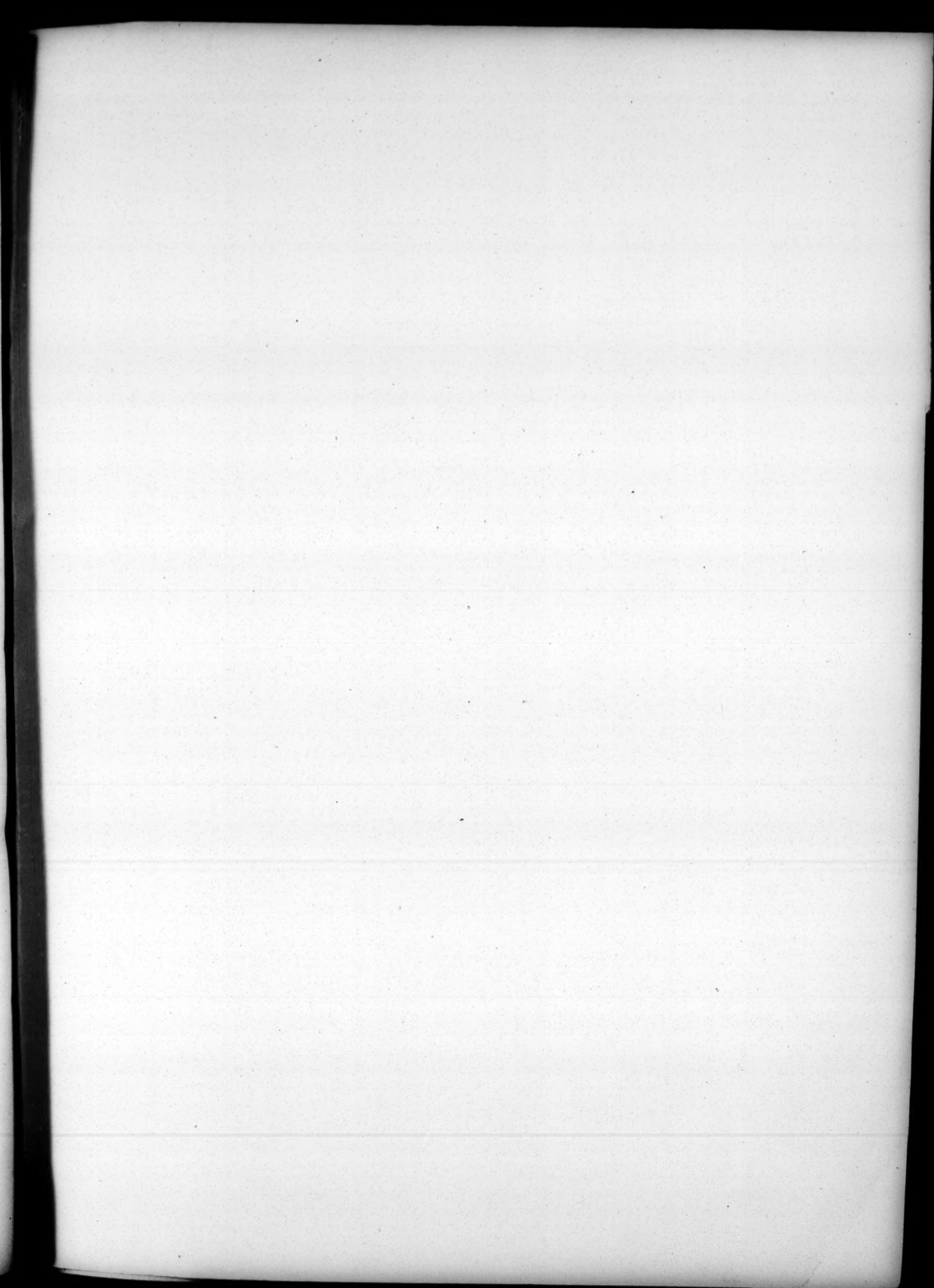
---The last thing observable in *Table I.* are a few Images carved on the *North East* part of the Wall of the Oratory, but as these belong to that Group in *Table III.* I shall there treat of them.

## T A B L E II.

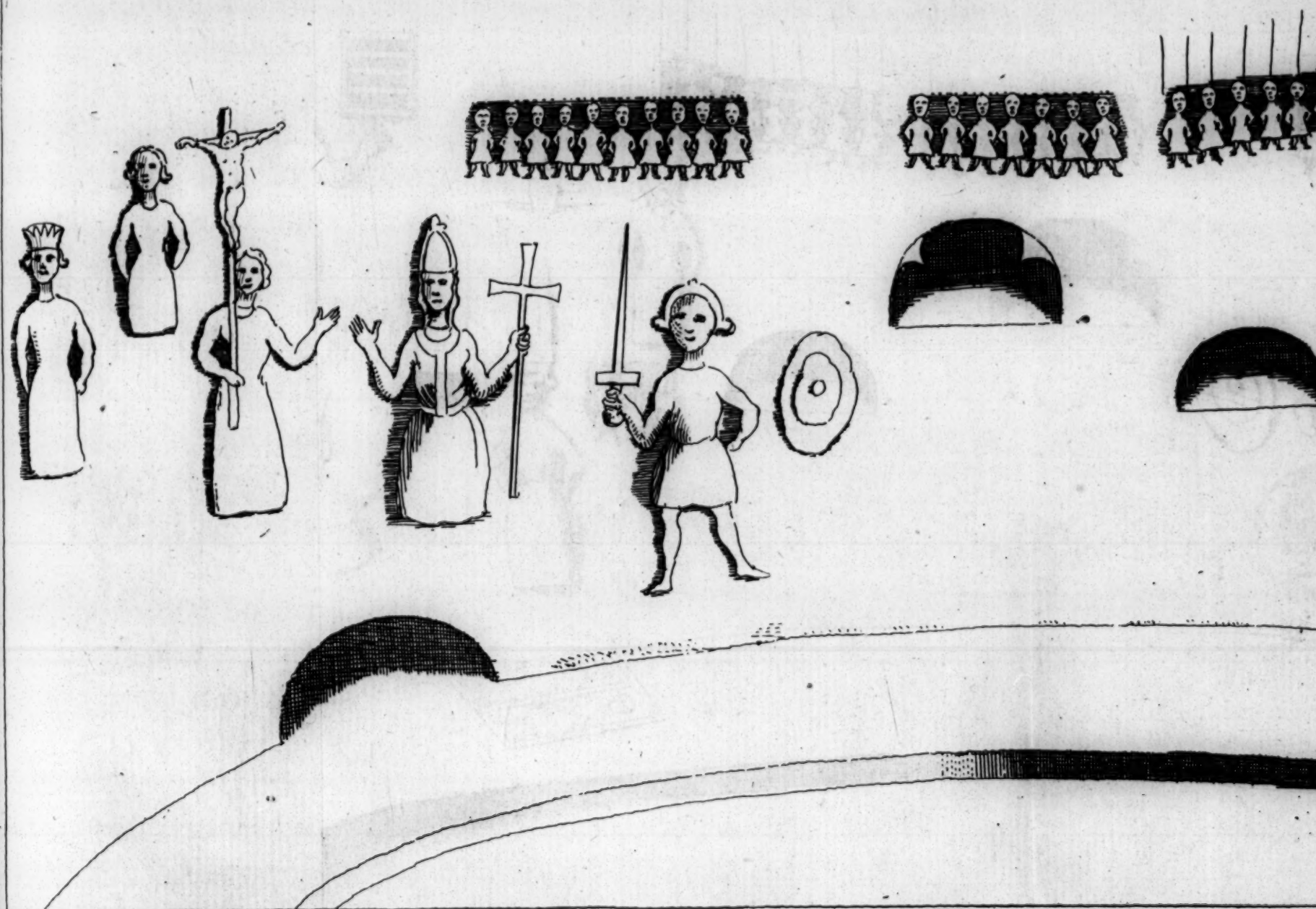
I shall here treat of the Figures on the *South Wall* of the Oratory, in the same Order, as they stand, from the right to the left-hand, as 'tis both just and reasonable to suppose, that they were at first cut out; and so proceed regularly, and not run from one Figure to another, and from one *Table* to another, before the whole in that *Table* is accounted for, as our Author does, as may be seen thro' his whole History of the Imagery (and by comparing, *P. 28*, with *P. 37.*) to make it the better agree and tally with certain Monkish Annals strangely stretched and applied, as will appear from what follows.

“ A. D.





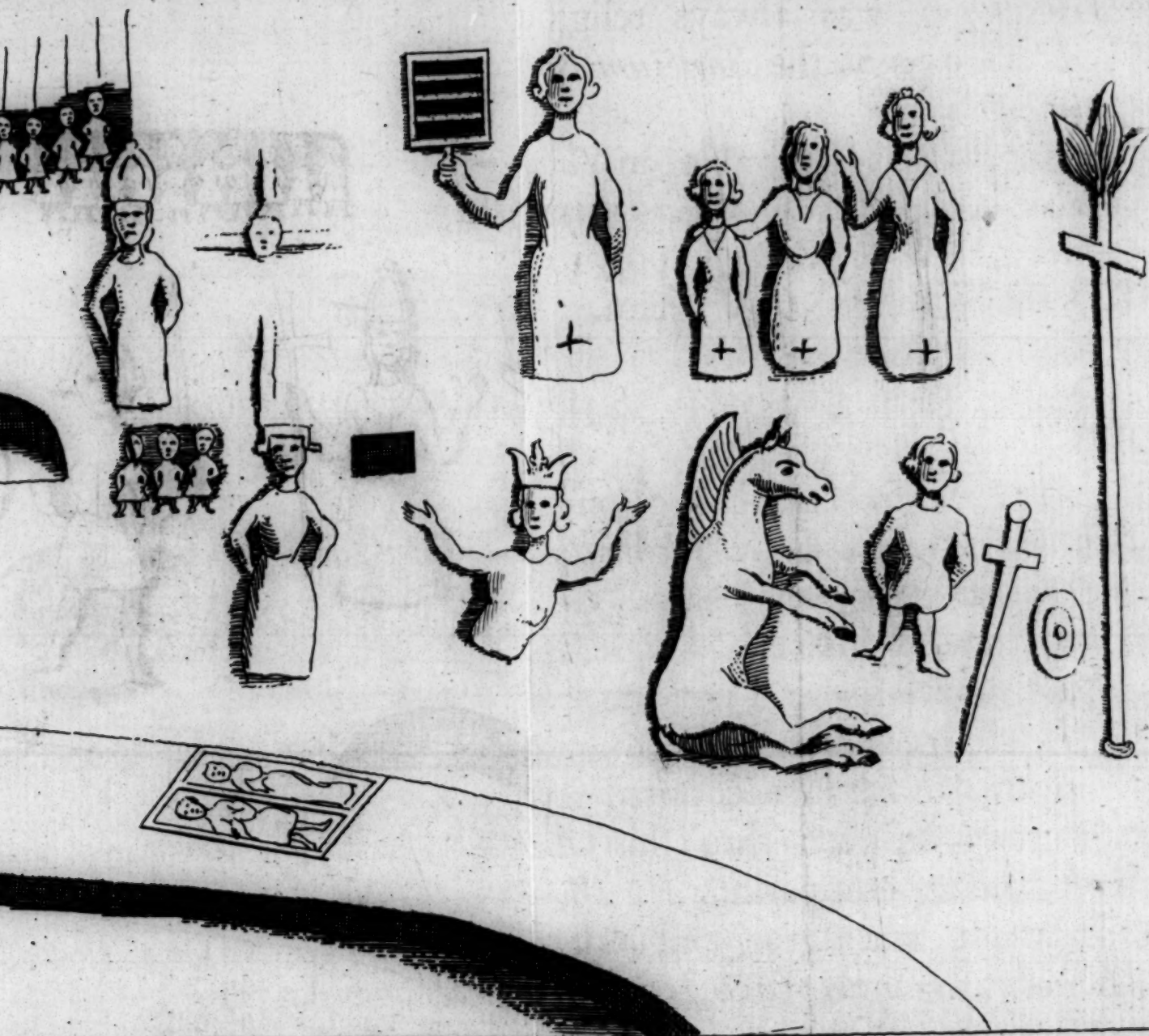
*The South side of the Oratory*

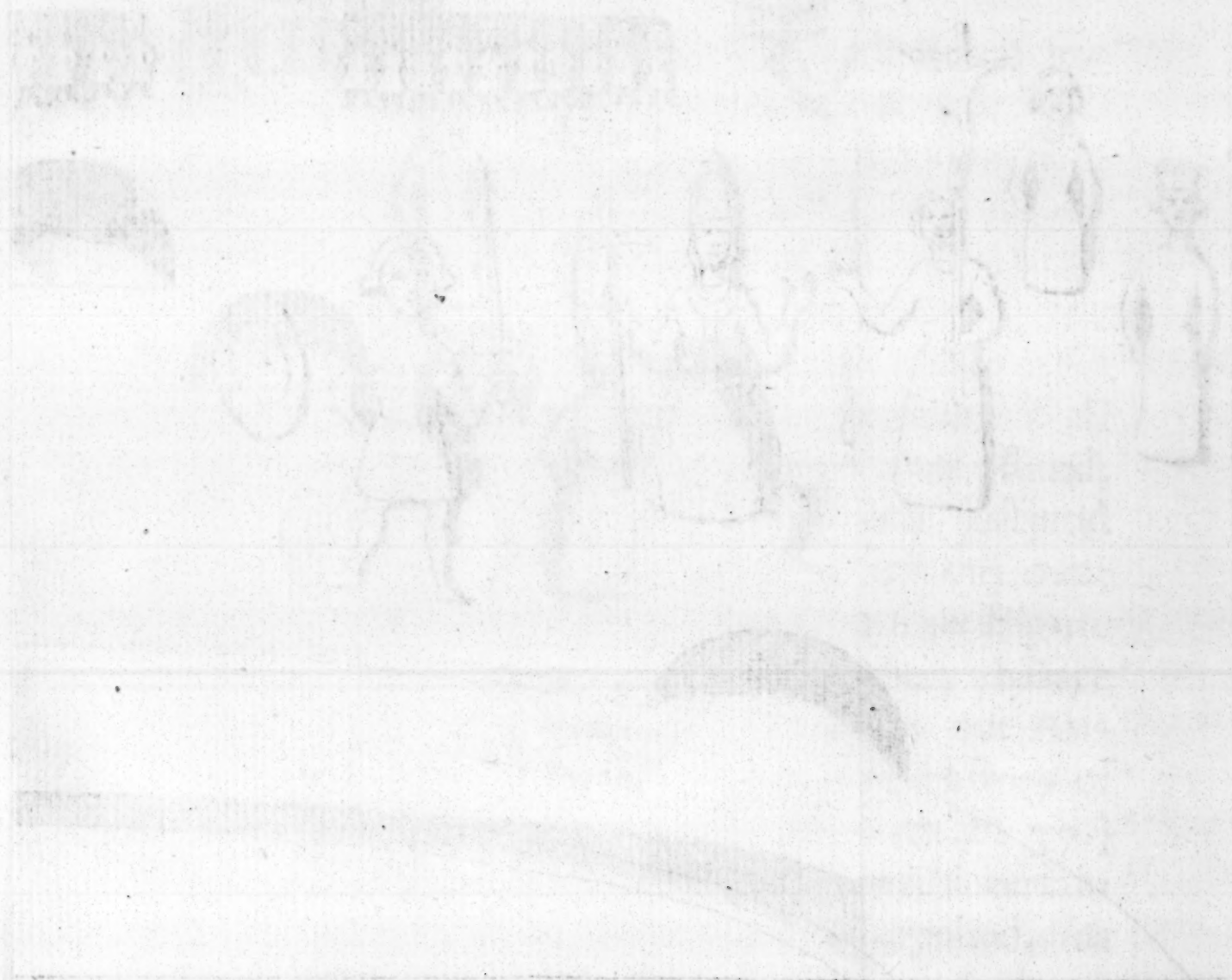




y at Royston.

TAB. II.  
Page 28.







" A. D. M.C.LXXXVII.

(r) " Let us turn our Eyes to the *South-side* of  
 " *Roisia's* Oratory, which I have drawn in *Table II.*  
 " there we have a large Piece of History, which I  
 " apprehend was cut by her, in the Year 1187; our  
 " King *Henry* stands in compleat Armour, his Shield  
 " laid by him, he holds his Sword upright in his  
 " Hand. Before him stand two Persons in long Re-  
 " ligious Robes, the one has a Miter on, a Pallium  
 " and an Archiepiscopal Crosier in his Hand, and  
 " the other Figure has been somewhat injured, but  
 " he holds a great Crucifix in his Hand. There are  
 " two other Figures standing by, in long Robes, one  
 " has a Nobleman's Coronet on.

" This Piece of History I take to be thus explained.  
 " in *Benedict Abbot*, P. 464.----In the Year 1187,  
 " the thirty third of *Henry II.* The King celebrated  
 " the Festival of *Christmass* with great Solemnity at  
 " *Bedford*, no doubt at *Bedford-Castle*, which was  
 " in Lady *Roisia's* Neighbourhood, and belonging to  
 " her Son *Simon de Beauchamp*, probably she herself  
 " was there present. The Historian takes Notice of  
 " the many Noble Personages, then with the King,  
 " his Son *John*, the Archbishop of *Dublin*, &c. At  
 " this time the King had Notice, that at *Dover*,  
 " were just arrived from Pope *Urban*, *Octavian* Car-  
 " dinal Archdeacon, a Legate *de Latere*, and *Hugh de*

(r) See P. 37, and *Table II.*

" *Nunant*,

“ *Nunant*, Clerk, Domestick Chaplain to the King,  
 “ whom he had sent to *Rome*, desiring his Holiness  
 “ to send over a Cardinal to Crown his Son *John*  
 “ King of *Ireland*. The King went directly to *Lon-*  
 “ *don* to meet them; they, by the Authority of the  
 “ Pope, took great State upon themselves, made a  
 “ grand Entry into *Westminster-Abby*, on the Day of  
 “ the Circumcision, had a Miter on, and Crosses car-  
 “ ried before them, wherever they went, and wore  
 “ red Garments.

“ The King carried them over directly by the Ad-  
 “ vice of his Council, to *Normandy*, to make Peace  
 “ between him and the *French* King; he went to  
 “ *Albemarle*, where *Rosfia*'s Son *William de Magna-*  
 “ *vile*, Earl of *Albemarle* met him, and very many  
 “ of the Hierarchy, Nobility, Knights, both of the  
 “ Continent and of *England*. Just before the Festival  
 “ of the Annunciation, the two Monarchs of *England*  
 “ and *France* met; *William de Magnavile* was then  
 “ a great Commander in the King's Army: At first,  
 “ through the intolerable Demands of the *French*  
 “ King, they could not agree, but prepared to Fight,  
 “ and brought their Armies into the Field. At length  
 “ the Legates and the other Archbishops, Bishops,  
 “ and Nobility of both Nations interposing, a Peace  
 “ was concluded between them.

“ ---- This I take to be the Meaning of the Picture  
 “ before us, nor do I think it to be very ill designed;  
 “ the Mitred Person is the Cardinal *Oetavian*, the other  
 “ carrying



“ carrying the Crucifix is *Hugh de Nunant*. Affu-  
 “ redly these are evident Confirmations of the Histories  
 “ of these times, as recorded in our Authors.”

### R E M A R K S.

---- The Explanation of these Figures as here given by our Author, with his Annals or Chronological Order, (as he styles it) to justify it, will appear, as I conceive, from what follows, to be quite Vague, and wide of the true Design. It favours too much of prophane History, and is by no means a proper Decoration for an Hermit's or an Anchorefs's Cell; and what a Levity does the Doctor here ascribe to his Lady *Roisia*? What a wandering Recluse does he make her? thus retiring from her sacred Cell, that Religious Life she had dedicated herself to, in her very old Age; when she had, as we say, one Foot in the Grave, and 'tis probable her whole Body, if we reflect, that in this Year 1187, it was forty three Years compleat, since the Death of her first Husband *Geffery de Mandevile*, as appears from his Genealogy of (s) Dame *Roisia*. A Time and Season of Life not proper or decent for a Secular Person, much less for one, who had Professed herself a Recluse, to fall out into such a gay part of Life, as to celebrate with the King and his Nobility, the Festival of *Christmasts*, which was always (and especially in the times we are now speaking of) kept with all manner of Feasting, Plays, Interludes, Masquerades, Revels and Dancings.

---I hope therefore the Solution that I here offer, will be more to the Purpose---Here then is (I presume) the Representation of the Martyrdom (as it was prophanelly called) of *St. Thomas Becket* Archbishop of *Canterbury*, the Person, with the Sword erect, sets forth the Murderer of that Archbishop; the Habit bespeaks his Dignity, he is in *Pontificalibus*, with a Miter, a Pallium and Crosier-Staff; not habited as a Cardinal Archdeacon, as our Antiquary calls *Octavian*. Of a like Mistake may the Doctor be said to be guilty, in asserting the other Person carrying the Crucifix, to be *Hugh de Nunant*, the King's Domestick Chaplain, this Person (if rightly represented by him in *Table II.*) might seem to be the Archbishop's Cross-Bearer, who always attended him, as appears from antient History, which gives large Accounts of the mighty Debates and Contests between the Metropolitans of *Canterbury* and *York* about Precedency in the bearing of their Crosses. *Hugh de Nunant*, here called Clerk and the King's Domestick Chaplain, was (if BP. (t) *Godwin* is to be credited) at this time Bishop of *Litchfield* and *Coventry*, so that such an Office cannot be supposed to be suitable to him either as the King's Chaplain, or Ambassador as he was, or as a Bishop; yet we are told, that these Pictures are not ill designed, and that these are evident Confirmations of the Histories of those times, as recorded in our Authors. I cannot be of that Opinion.

*Quodcunque ostendis mihi sic, incredulus odi.*

(t) *Godw. de præsul. Angliæ.*

But



But our Antiquary adds----“ that *William Lilly*  
 “ who lives in (u) the House just over the Oratory,  
 “ and was very assistant in drawing out the Earth,  
 “ says, these two Figures at first appeared painted  
 “ over of a red Colour, and I myself saw the Re-  
 “ mains of it. There are two little Niches or Cavities  
 “ in the Wall, to put Lamps in, and another at the  
 “ bottom, under the Cardinal.”

R E M A R K S.

This is a Confirmation that this is to represent  
 St. *Thomas of Canterbury*---I believe that all the  
 Figures were decorated and painted, but Time, and  
 the Rubbish that covered them has defaced their Em-  
 bellishments: I shall take the Liberty to quote the (w)  
*Legend* on the Point in Question.---“ And He was  
 “ thus Martred in the Yere of our Lorde XI.C.LXXI.  
 “ and was LIII Yere olde, and sone after that (x)  
 “ Saynt *Thomas* departed frō the Pope, the Pope  
 “ wolde dayly loke upon the whyte Chesyle that  
 “ Saynt *Thomas* had sayd Masse in, and the same  
 “ Daye, that He was Martred, he sawe it TORNED  
 “ INTO REDE, whereby he knew well, that the same  
 “ Daye, he suffred Martyrdom for the Ryght of Holy  
 “ Chyrche, and commaunded Masse of REQUIEM so-  
 “ lempnly to be songen for his Soul.”

(u) P. 39.

(w) *Golden Legend*, by *Caxton*, P. 63.

(x) The Archbishop went to *Rome*, to appeal against King *Henry II.*

---- Upon a strict View of this Piece of the Imagery, our Author seems to me not to have represented it rightly. (y) The large Crucifix here, stands between the two Figures of the Archbishop, and the Person stiled very falsely the Cross-Bearer, as it is not borne by him; by what appears of him he has an emaciated Face, &c. with a forked Beard, and, as I conceive, is to represent *John the Baptist*, so that the Crucifix here is an Altar between these two principal Figures; and to these two (z) the Priory of *Royston* (as I shall shew) was dedicated, and they were the principal Parts of the Priory-Seal. It is very probably that this Cell and Oratory, on the founding of the aforesaid Priory, came into the Patronage of the said Priory; such Instances being common in History, so that this might be one Reason for the having such an Altar here, and it is also a Proof that Lady *Roisia* had no Concern in this piece of Imagery; the Foundation of the Priory being supposed by our Author to be after her Death. This Explanation does not only do Justice to the aforesaid Figures, but also accounts for that Nich or Cavity cut in the Wall, at the bottom under the Crucifix or Altar; which was for Lamps to burn before these Saints; and I think, I may challenge our Antiquary to shew such Respect ever paid to the Effigies of any Cardinal, or

(y) There was never (as far as ever I know, or can find) any Crucifix on the Staff borne by any Archbishop's Cross-Bearer, the Staff was only headed with some Cross, so that this is certainly an Altar.

(z) The Feast of the Nativity of *St. John Baptist*, was antiently the Annual Feast of the Town of *Royston*-----*Newcourt's Repertor*. Vol. 2. P. 875.

Cross-



Cross-Bearer, when alive, and not canonized.---The Figure here, which represents a King, favours also the aforesaid Explanation, and is, as I conceive, the Figure of *Herod*, and so serves to clear up the History.

---The next thing remarkable in *Table II*, is the defaced Crucifix, of which our Author gives us this Account---(a) “ To the right of *St. Laurence* and “ the *French King*, is a defaced Figure, seeming to “ have been a Crucifix; underneath it is a Female “ Figure perfect. I take this to have been a Representation of the Cross above Ground.”

### R E M A R K S.

That this was not the Representation of the Cross above Ground, will appear from an Original Seal of the Prior and Convent of *Royston*, annexed to a MS Deed in *Velom*, in my Collection of Abby-Seals, viz.

--- *Omnibus præsentes litteras inspecturis (b) O. Prior de Cruce Robeys & ejusdem loci Convent. Salt. in Dñm. Novit Univsitas v̄ra Nos dedisse, concessisse, & hac præsenti charta N̄ra confirmasse Will<sup>o</sup> Wiger pro homagio & S̄vitio suo triginta & septem acr. tr̄e n̄re in Campis de (c) Ereswell, &c. Tenend. & Habend. de*

(a) P. 40.

(b) *Osbertus*, as I take it, the Deed is sans Date.

(c) *Ereswell* in *Suffolk*, near *Mildenhale*; *Ralph de Rovechester*, or *Rochester*, was Lord of this Village, held of the Honour of *Bologne*, so that the Priory appears to have been endowed with these Lands by his Gift.

*Nob. & Successoribus nris sibi, &c. Et ut, &c. præsenti Scripto sigillum Caplj nri fecim. apponi. Hijs Testibus. Baldewino de Boloñ. Baldewiñ. de Essex, &c.*



By this Seal it appears that the *Royston Cross*, or the *Cross de Cruce Robeys*, by which the Priory was stiled, was placed in the Centre of the Seal between two Figures; and that the said Cross had no Crucifix thereon; but was headed with a plain Cross Patter, such as was used by the Knights Templers. The Legend round the Seal, and the Figure on the Right-side of the Cross, are much defaced; I take the Legend to have been *S. Pr. & Convent. Scōr Johis Bapt. & Tho. Martiris de Cruce Robeys*; that is, *Sigillum Prioris & Conventus Sanctorum Johannis Baptiste*



& *Thome Martiris de Cruce Robeys*. ---- The Figure on the Right-hand, somewhat broken, is that of St. *John the Baptist*, he is in a loose Vestment tucked up before, and bears in his Right-hand, erect, something resembling a Twig, or tender Branch, germinating; this is most probably the *'Axeides*, the Locust, which was part of his Food. The Word (*d*) which we render Locusts, signifies not living Creatures, as some have conceived, but the tender Tops of Herbs and Plants; and *Burchardus* in his Description of the Holy Land, says, that he hath found in the Monasteries of *Palestine*, near *Jordan*; a Food, which the Monks there use, of a sort of Herbs called *Locustæ*, the same (say they) which the *Baptist* fed on. But this I leave to the Curious ---- On the Left-hand of the aforesaid Cross, is the Figure of St. *Thomas of Canterbury* in his *Pontificalibus*.

“ A. D. M.C. LXXIII.

(*e*) “ By this Crucifix (says our Antiquary) is the  
 “ Figure of St. *Laurence*, the Roman Archdeacon,  
 “ with the Gridiron, the Instrument of his Passion, in  
 “ his Hand. He is in long Garments, besuiting his  
 “ Office, marked with a Cross toward the bottom.  
 “ He suffered Martyrdom in the ninth Persecution, in  
 “ the Reign of *Gallienus*, at *Rome*, it is celebrated  
 “ by the Church on *August* the tenth. ---- Underneath  
 “ him is the Picture of a King, with a Crown on, his

(*d*) *Isidor. Pelusi. Epist.* 5. ---- *Burch.* P. 550.

(*e*) P. 28. and Table II.

“ Hair

“ Hair dressed in the Fashion of the times we are  
 “ upon, the Reign of King *Henry II*; he lifts up  
 “ both his Hands, as in Sign of great Fear and Asto-  
 “ nishment. These two Figures were cut, as I appre-  
 “ hend, in the Year 1173, and regard a memorable  
 “ Action that happened on *St. Laurence's Day*, re-  
 “ lating to our King *Henry II*, and *Lewis* the then  
 “ King of *France*. The History is this.....

“ *Roisia's* Son *William de Magnavile*, Earl of *Essex*,  
 “ was now with the King in *Normandy*, one of his  
 “ chief Councillors and Generals, he was the first  
 “ amongst the *English* Nobles sworn on the Part of the  
 “ King to the Marriage Contract, betwixt his Son  
 “ *John*, and the Daughter of the Earl of *Maurien*.  
 “ *Hern's Benedict. Abb. Petrob. P. 43*; this Son *John*,  
 “ by the Instigation of the *French* King rebelled against  
 “ his Father; the *French* King immediately came to  
 “ his Aid with all his Power, to ravage the Dominions  
 “ of the King of *England*, on the Continent in *Nor-*  
 “ *mandy, Aquitain, Anjou, and Brittany*. The Castle  
 “ of *Albemarle* was first taken; then the *French* King  
 “ besieged *Vernoul* with a vast Army, and great *Ap-*  
 “ *partus* of Military Engines and Machines; where  
 “ *Hugh de Lacy* and *Hugh de Beauchamp*, her (f)  
 “ Brother-in-Law, or Cousin were Constables, who  
 “ defended it with great Constancy, for a whole Month.  
 “ The Burghers having then spent all their Provision,  
 “ came to a three Days Truce with the *French* King,  
 “ stipulating, that they should have Liberty of going

(f) *Roisia's*.

“ to



“ to the King of *England*, and requiring Succour;  
 “ which if it was not afforded them on the third Day,  
 “ the Festival of St. *Laurence*; they would give up  
 “ the Town. Upon this they gave Hostages to the  
 “ *French* King; and he swore to them solemnly, that  
 “ if on that Day they delivered up the Town, he  
 “ would restore the Hostages.

“ The King of *England* mustered his Forces im-  
 “ mediately, under him *William de Magnavile Roisia's*  
 “ Son had a most eminent Command. When they  
 “ were in Sight of *Vernoul*, eager to Revenge the  
 “ Cause of their Monarch, the *French* King treache-  
 “ rously sent an Embassy to King *Henry*, desiring to  
 “ have a Parly with him the next Day, at a certain  
 “ Place, by Nine of the Clock, which was agreed  
 “ upon. But in the Morning, neither the *French* King,  
 “ nor any from him came to the Place appointed;  
 “ this was on St. *Laurence's* Day; King *Henry* from  
 “ thence beheld the Town of *Vernoul* in Flames. For  
 “ the *French* King having thus deceived him, had the  
 “ the Town delivered up to him by the Burghers, ac-  
 “ cording to the Agreement. Nevertheless *Lewis* on  
 “ his Part, not regarding his Oath, set Fire to the  
 “ Town, carried away the Burghers, the Cattle and  
 “ Hostages, and fled with great Precipitation. He was  
 “ forced to leave his Tents, Baggage, Military Engines  
 “ and all his Stores behind, fearing the Vengeance of  
 “ brave King *Henry*.

“ The

“ The King perceiving this, pursued him with the  
 “ Edge of the Sword, and made a very great Slaughter  
 “ among the *French*, and took an innumerable Com-  
 “ pany of Prisoners, and continued the War all that  
 “ Campaign with very great Effect. ---- Thus *Benedict*  
 “ the Abbot of *Peterborough* writes. ---- Let it be had  
 “ in Memory, and be it known, that this Flight of  
 “ the *French* King was on *Thursday* the fifth of the  
 “ Ides of *August*, on the Vigil of *St. Laurence*, to the  
 “ Praise and Glory of our Lord Jesus Christ, who by  
 “ punishing the Wickedness of Perjury, so soon re-  
 “ venged the Injury offered to his Martyr. ” *Roger*  
*Hoveden*, who was *Henry's* Chaplain has the same  
 Words, P. 306.

“ This Flight of the perfidious King is commemo-  
 “ rated and carved by our Lady *Roisia* on the Wall of  
 “ her Chapel; and doubtless on the Anniversary of this  
 “ Day she performed here her Religious Offices, to  
 “ thank the Almighty, for thus vindicating the Honour  
 “ of the King, and preserving her Son; the Figure of  
 “ the King is *Lewis VII. of France*.

“ This Event made a great Noise all over *Europe*,  
 “ *Polydore Virgil* seems to confound it, with King  
 “ *Lewis's* besieging *Roan* the Year following; for he  
 “ writes, the *French* King used to keep *St. Laurence's*  
 “ Day very religiously. He ceased the Siege and gave  
 “ the Inhabitants a formal Truce, nevertheless some of  
 “ his



“ his Men making a secret Attack upon the Town,  
 “ were discovered by our Men, who invoking St. *Laurence*,  
 “ revenged the Perfidy of *Lewis* with a great  
 “ Slaughter.

“ St. *Laurence's* Day is *August 10*; *Upminster*  
 “ Church in *Essex*, where *Geffery de Magnavile* her  
 “ first Husband had an Estate, is dedicated to St. *Laurence*.  
 “ In *Walsingham's Hypodigma Neustriæ*, P. 449.  
 “ Edit. *Francof.* a like Instance of the Notion of  
 “ St. *James's* punishing the Perfidy of *Matthew Earl*  
 “ of *Boloign*, this same Year 1173; this Year likewise  
 “ her Son *William de Magnavile* took Prisoner in  
 “ Battle *Ingeram de Trie*, a great Man.”

## R E M A R K S.

What a surprizing, long Bead-roll of Romance is here brought in by our Author? In the principal Figure (at this Altar or Crucifix) St. *Laurence*, he could not possibly err, but in the Group about it, he is extravagantly out; wide of the true End and Design of this Piece, which is to represent Sacred and Church History, agreeable to the Place, and not Prophane and Secular. On the Right-side of this Crucifix stands also the Figure of a Bishop (or Pope) with a (g) Miter or

(g) *Urban* the Fifth, who flourished in 1362, was the first Pope that took up the *Tiara*, or Triple Crown, to set forth, that the Vicar of Jesus (*tho' his kingdom was not of this world*) had Pontifical, Imperial and Regal Power. So that this Piece of Imagery seems by this, to be carved after that time.

rather *Tiara*, but of him our learned Antiquary is profoundly silent. This I presume is Pope *Sixtus*, or *St. Sixte*, as he is stiled by the Church of *Rome*, and to him and *St. Laurence* this Altar seems principally to be dedicated. This *St. Sixte* brought up *St. Laurence* from his Youth, and made him his Archdeacon of *Rome*; in the Commemoration-Office or Festival of *St. Sixte*, mention is made of *St. Laurence*; as in that of *St. Laurence*, mention is also made of *St. Sixte*; their Sufferings and Martyrdoms bear an inseparable Connexion, so that agreeable to this, we see them here figured together, as they suffered, in a few Days of one another, under the Emperor *Galyen* (*b*) or *Decyan*.----

“ Whan *Sixtus* hadde refused to do Sacrefyce, and was  
 “ broughte into the Pryson of *Mamertyn*, the blessed  
 “ Saynt *Laurence* cryed after hym, sayenge, ---- Fader  
 “ whyder goest thou without thy Sone, Preste whyder  
 “ goest thou without thy Mynister. To whom *Sixte*  
 “ say’d, Son, I leve You not, but greter Battaylles ben  
 “ due to The, and after iii Dayes Thou Deken shalt  
 “ folowe Me Preste.

And in the Office of the Church of *Rome*, on *St. Sixtus*’s (*i*) Day *August* 6, as in that of *St. Laurence* *August* 10, we find the same Words repeated—  
*Quo progredieris sine filio, Pater? Quo Sacerdos, sine Diacono properas?*

(*b*) *Galyen* had two Names, *Galyen* and *Decyan*, and under hym, *Sixte* and *Laurence* suffred Martyrdome, about the Yere of our Lord 260. *Gold. Legend*, P. 211, and P. 207, 210.

(*i*) *Breviar. Rom.*

Under



Under the Feet of this *Sixte*, we may also observe three (*k*) small Figures, I don't find our learned Antiquary's good Friend BENEDICT ABBAS able to help him out here; of these we have no Account given us; they may probably represent St. *Felicissimus*, St. *Agapitus* and the afore said *Sixte*, (*l*) who all suffered, and are commemorated together, on the sixth Day of *August*. We are assured that the Figure of the King here, is *Lewis VII.* of *France*, but as I have observed, this Group of Figures bears a Relation to the Sufferings, &c. of St. *Laurence*, so that I am persuaded, it may with more Justice be said to be *Decyan* or *Galyen*, as I shall afterwards endeavour to prove.

“ A. D. M. C. LXXVI.

(*m*) Our Author proceeds, and says----“ On the  
 “ Left-hand of St. *Laurence*, and the *French* King;  
 “ are three Figures, of a Man, a Woman and a Child;  
 “ all in long Garments, and marked toward the bottom  
 “ with a Cross: The Woman lays her Arm upon the  
 “ Child's Neck; I take them to be *Joseph*, the Virgin  
 “ and our Saviour an Infant. ----Underneath them is  
 “ the Figure of a Horse, a Man, his Sword and Shield,  
 “ all as thrown down; this, no doubt, means the Con-  
 “ version of St. *Paul*; our pious Lady as I apprehend,  
 “ cut these Figures on account of a very remarkable  
 “ Circumstance happening in the Year 1176, which

(*k*) Table II.

(*l*) *Breviar. Rom. Gold. Legend*, P. 207.

(*m*) P. 31. Table II.

“ we find recited in *Benedict Abbas*, P. 130. In that  
 “ Year, King *Henry II.* and the King his Son along  
 “ with him, held their Court at *Windsor* upon the  
 “ *Christmasts* Holy-days; and Cardinal *Hughesun*, sent  
 “ from the Court of *Rome*, was at the same time at  
 “ *York* with the Archbishop. Before the Purification  
 “ of the Virgin, and about the Feast of the Conver-  
 “ sion of *St. Paul*, the King came to *Northampton*,  
 “ and held a great Parliament there, of the Hierarchy,  
 “ the Nobility and Commons, and enacted the Assize  
 “ of the Realm by their joint Authority; *i. e.* they  
 “ divided the Realm of *England* into six Circuits, and  
 “ appointed three Justiciaries to each Circuit, much  
 “ in the manner that has been observed ever since to  
 “ this Day, for the publick Administration of Justice.  
 “ The whole Affair may be seen in the above cited  
 “ Author; who adds, it was done at *Clarendon*, and  
 “ and after recorded at *Northampton*. It is a matter  
 “ of Consequence, which our Lady *Roisia*, would be  
 “ the more induced to take Notice of, on account  
 “ of her Father having been Lord Chief Justice of  
 “ *England*.

“ At the same Parliament at *Northampton*, upon  
 “ the Summons of the King, *William King of Scotland*  
 “ appeared, with the Bishops of *Scotland*, to acknow-  
 “ ledge Subjection to the Church of *England*.---These  
 “ Events I take to be the Occasion of Lady *Roisia*'s  
 “ cutting these Figures on the Wall of her Chapel;  
 “ there might be some particular Incidents therein  
 “ beside relating to her Family, which we know not.  
 “ This



“ This Year 1176, (was a Year highly glorious to  
 “ our *English* Monarchs ; *Walsingham* tells us, here  
 “ were in the Court at once, Ambassadors from *Al-*  
 “ *phonfus* King of *Castile*, *Sanctius* King of *Navarre*,  
 “ *Emanuel* the Emperor of *Constantinople*, *Frederick*  
 “ the *Roman* Emperor, *William* Archbishop of *Rhemes*,  
 “ *Henry* Duke of *Saxony*, and of *Philip* Earl of  
 “ *Flanders*.”

### R E M A R K S.

That the three Figures of a Man, a Woman, and a Child are to represent the Holy Family, may be admitted, tho' I do not remember, that I have ever met with them as here figured and delineated ; but the Figure of an Horse, a Man, his Sword and Shield by him, which, our Antiquary says (no doubt) means the Conversion of *St. Paul*, is far from the Point in Question, and is not to be admitted. (n) The Conversion of *St. Paul* is very differently delineated, the Apostle is in a *Roman* Dress, in a groveling State and Posture, by his Horse on the Ground ; the Apostle is unarmed ; whereas the Figure here stands upright, and in compleat Armour, *St. Paul's* Horse is always bridled and saddled, and very justly ; the Horse here is without any Furniture. These Circumstances fully persuade me, that some other Person is here represented ; the

(n) Dr. *Stukeley*, P. 26, has these Words, “ We are to remark, that  
 “ all our Saints here have a Cross cut in the lower part of their  
 “ Garments.” He has not made good his Remark here, his *St. Paul* not  
 having that Cross.

Person then here figured, is (o) St. *Ypolyte* or *Hippolyte*, who is said to have been baptized by, and to be buried by the Body of St. *Laurence*; so that this makes part of that Group of Figures, attending on St. *Laurence*, and bears a Connexion with the History of that Saint. This *Hippolyte*, was tortured and suffered Martyrdom under the aforesaid Emperor *Decian*.---The *Legend* gives this Account of him---“ Than *Decyan*  
 “ made hym to be beten with Staves, and all to rente  
 “ with Combes of Yron, and he confessed with a clere  
 “ Voyce, that he was Crysten. And whan he had de-  
 “ spysed these Tourments, he dyde hym to be clothed  
 “ with the Vesture of a Knight, that he tofore used in  
 “ exhortynge hym than to receive his Amytee, and his  
 “ fyrste Chyvalrye, and *Ypolyte* say'd, (p) I am the  
 “ Knyght of Jhesu Chryste. And than *Decyan* re-  
 “ plenyshed with great Wrath, delyvered hym to *Va-*  
 “ leryan the Provost, &c. and than *Valeryan* made  
 “ *Ypolyte* to be bounden by the Fete unto the Neckes  
 “ of wylde Horses, and made hym to be drawen  
 “ amonge Thornes, Bryeres and Roches, tyll he ren-  
 “ dred and gave up to God his Spiryte, he deyed  
 “ about the Yere of our Lorde cclxvi, and than  
 “ *Iustyne* the Preste toke the Body and buryed it by  
 “ the Body of St. *Laurence*. Of this Martyr sayth

(o) St. *Ypolyte*'s Day is on the thirteenth of *August*, *Breviar. Rom. Gold. Legend*, P. 203.

(p) This may be one Reason for our Saviour's, &c. Station here, as in *Table II*,----- Another may be, . . . . In the same Hour (when St. *Laurence* was beten with Scorpyons) a Knyght named *Romayne*, beleved in God, and sayde unto St. *Laurence*, I see tofore thee a ryght fayre Yonge-lynge standing, and with a Linnen Cloth clenfyng thy Wounds.----- *Gold. Legend*.

“ *Ambrose*,



38 *Ambrose*, in his Preface, The blessed Martyr *Ypolyte*  
 " considered that *Jhesu Cryst* was very Duke, and he  
 " wolde be his Knyght, and had lever be his Knyght,  
 " than Duke of Knyghtes, and he purfewed not  
 " *St. Laurence*, whiche was put under his kepyng,  
 " but followed hym; so that in suffryng Martyrdome  
 " he left the Lawe of the Tyraunt, and came and  
 " possided the Trefoure of very Rycheffe, whiche is  
 " the Glory of the Kynge perdurable and perpetual.  
 " And after these thynges done, *Decyan* and *Valeryan*  
 " ascended into a Golden Chare for to go and tour-  
 " mente Crysten Men; and *Decyan* was ravyssed of a  
 " Devil and cryed, O *Ypolyte* hath bounde me with  
 " sharp Chaynes and ledeth me awaye; and *Valeryan*  
 " cryed also, O *Laurence* thou drawest me with fyre  
 " Chaynes, and the same Houre *Valeryan* deyed; and  
 " and *Decyan* retourned home; and deyed the thyrde  
 " Day, tourmented of the Devyl and cryed, *Laurence*  
 " cesse you a lytell, I conjure thee to cesse thy Tour-  
 " mentes and so deyed.

Here also we may observe again, that the Figure  
 which our Antiquary ascribes to the *French King*, is  
 the Figure and Representations of (q) *Decian* the  
 Tyrant Emperor and Perfecutor of the aforesaid Saints,  
*Sixtus, Laurence* and *Ypolite*; the posture we perceive

(q) On the Tower of the Church of *St. Laurence* in *Norwich*, is to  
 be seen the Figure of *St. Laurence*, and that of the Emperor *Decian* in  
 a falling Posture as here; I believe the Doctor won't say, that Lady  
*Roisie* carved this; or, that this bears any Relation to the *French King*,  
 which Tower was built about 1470.

that

that Emperor to be in, bespeaks in some measure the Torture he lay under, as expressed by the Legend; and thus is this Group of Figures, and the Imagery here all of a Piece, and truly adjusted; free from those wild Chimerical Accounts introduced by our Doctor, and ascribed to his Lady *Roisia*; as Events, Circumstances and Incidents relating to her own Family in 1176; and Matters of Consequence, which she would be the more induced to take Notice of.

This *Ypolyte* or *Hippolyte* was held in such Veneration in this *Royston* Neighbourhood, that we find a Town a few Miles off, near to *Hitchin*, called *Hippolites*, and by Corruption at this Day, *Eppallets* or *Pallets*; the Church of this Vill, says a late Historian, (r) was dedicated to St. *Hippolyte*, from whom the Vill received its Name; he was a good Tamer of Colts, an excellent Horse-leach, and so devoutly honoured for these Qualities after his Death, that all Passengers that passed that way on Horse-back, thought themselves bound to bring their Steeds to the High-Altar in this Church, where this holy Horseman was shrined, and a Priest continually attended to bestow such Fragments of *Hippolyte's* Miracles upon their untamed Colts and old wanton and forworn Jades, as he had in Store; and did avail so much the more or less, as the Passengers were bountiful or hard handed; but he that was niggardly of his Coin, had but a cold and counterfeit Cure. The Horses were brought out of the *North-Street* thro' the *North-Gate*, and the *North-Door* of

(r) *Chauncey's Hist. of Hertford.* P. 398.



the Church, which was boarded on purpose to bring up the Horses to the Altar, since which time the Church has always been boarded.

After this, it may perhaps seem a matter of Surprize to some Persons, to perceive the Doctor's great Skill and Judgment in knowing the Scull of his Lady *Roisia*, (s) tho' broken into several Pieces; and his not being able to distinguish between St. *Paul*, and St. *Ypolyte*; not knowing an Apostle, from a Jockey, or an Horse-leach, as Sir *Henry Chanceys*, has it.

But there remains still one Figure to account for, the Woman that we see at the Foot of this Cross or defaced Crucifix, (t) " To the right of St. *Laurence* " (says our Antiquary) and the *French King*, is a " defaced Figure, seeming to have been a Crucifix, " underneath it a Female Figure perfect, perhaps the " Female Figure underneath it is Lady *Roisia*. "

#### R E M A R K S.

The Lady *Roisia* is so often brought on the Stage, that she is a CRAMBE, more than BIS REPETITA; I had much rather believe it to be the Figure of *Concordia*. When *Valerian* had a Commission from *Decyan* the Emperor to persecute St. *Ypolyte*, " He found " (says the (u) *Legend*) that all the Meyne of *Ypolyte's* House were Crysten, and all were brought to " fore hym. And whan he wolde have constrayned

(s) P. 8.

(t) P. 40.

(u) *Gold. Legend*, P. 203.

" them to do Sacrefyce, one named St. *Concordia* (x)  
 " Nouryce of *Ypolyte* answered for them all, we had  
 " lever deye with oure Lorde chafteley, than lyve  
 " fynfully. And than *Decyan* beyng prefente com-  
 " maunded that ſhe ſholde be beten with Plommets  
 " of Lead, unto the tyme that ſhe gave over her  
 " Spyryte. And *Ypolyte* ſayd, Syr, I thanke the, that  
 " thou haſte ſente my Nouryce to fore the Syght of  
 " thy Sayntes." ---- Or it may ſet forth the Figure of  
*Tryphonye*, the Emperour *Decyan's* Wife, which as the  
 ſaid *Legend* ſhews, ---- " was moche cruell, and whan  
 " ſhe ſawe this thyng (viz. the Torture and Death of  
 " her Husband (y) *Decyan*) ſhe left all, and toke  
 " *Cyrille* her Daughter, and wente to Saint *Juſtine*,  
 " and was baptysed with many other, and that other  
 " Daye after that as *Tryphone* prayed, ſhe gave up her  
 " Spyrite and deyed; and *Juſtine* the Preſte, buried  
 " her Body by St. *Ypolyte*. And than XLVII Knyghtes  
 " herynge, that the Quene and her Daughter were  
 " becomen Cryſten, came with theyr Wyves to *Juſtine*  
 " the Preſte, for to receyve Baptiſme. *Claudias* the  
 " Emperour, when *Cyrille* wolde not do Sacrifyce dyde  
 " do cutte her Throat, and dyd do byhede the other  
 " Knyghtes, and the Bodies were borne with the  
 " other into the Felde *Verane*, and there buried." ---  
 Here give me leave to obſerve, that thoſe Figures  
 above, as in *Table II.* in Battle-Array, as an Army;  
 and which the Doctor would have us Believe, to be the  
 two Armies of the King of *France* and of (z) *England*;

(x) That is Nurſe of *Ypolyte*, ſee *Ypolyte's* Life in the *Golden Legend*,  
 P. 203.

(y) *Gold. Leg.* P. 203.

(z) P. 38.



may perhaps represent these Knights thus martyred, or that great and noble Army or Company of Martyrs; which all Church History teaches us, fell by the Hand of *Decyan*. (a) “ He began ryght cruelly to persecute  
 “ the Chirche and Crysten Men, and commaunded  
 “ that they sholde be destroyed without Mercy; and  
 “ many thousandes Martyrs were slayn. ” And that it represents an Army of Saints, a Spiritual and not a Temporal Army, appears from that great Arch or Cavity in the Wall under them, made on purpose to place Lamps and Lights in, to burn before them. At the end of *Table II.* and also in the Beginning of *Table III.*, may be observed a Cross, and of this he gives us the following Account.

(b) “ *St. Christopher* went into *Lucia* in *Asia Minor*,  
 “ to preach the Gospel; once on a time, before a great  
 “ Assembly of People there, he stuck his Staff into  
 “ the Ground; it took Root immediately, produced  
 “ Leaves, Flowers and Fruit, in Token of the Truth  
 “ of his Doctrine, which much furthered their Con-  
 “ version. On the Right-hand of the afore-mentioned  
 “ Figure of *St. Katharin* in our Oratory, we see this  
 “ cross-like Staff of *St. Christopher*, cut by Lady *Roisia*,  
 “ thus amusing herself on his Anniversary 25 *July*,  
 “ when reading the Legends of his Life; we see it

(a) *Gold. Leg. P.* 1986. This *Decyan*, or *Decius* the Emperor, raised the Seventh Persecution against the Christians, as Church History testifies; *Nicephorus* says, that the Number of Martyrs, in his Time, could not be reckoned, no more than the Sands of the Sea ----- *L. 5. C. 29.*

(b) *P.* 37.

“ likewise in *Table II*, to shew the Continuity of the  
“ Sculptures. ”

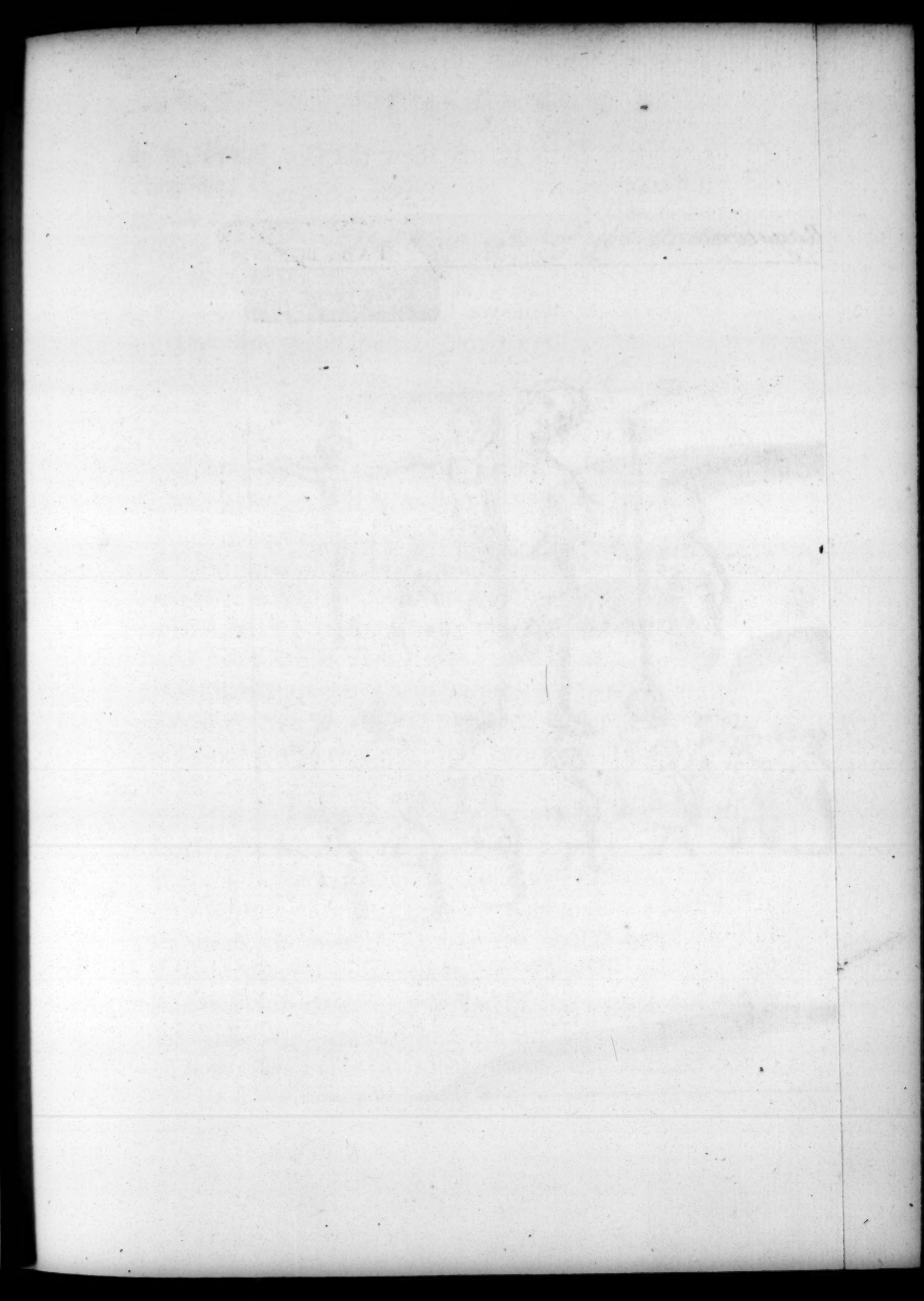
# R E M A R K S.

The Account that we have of St. *Christopher*'s Staff being turned into a Cross, I shall here just mention, referring my Reader to my Remarks on *Table III*.

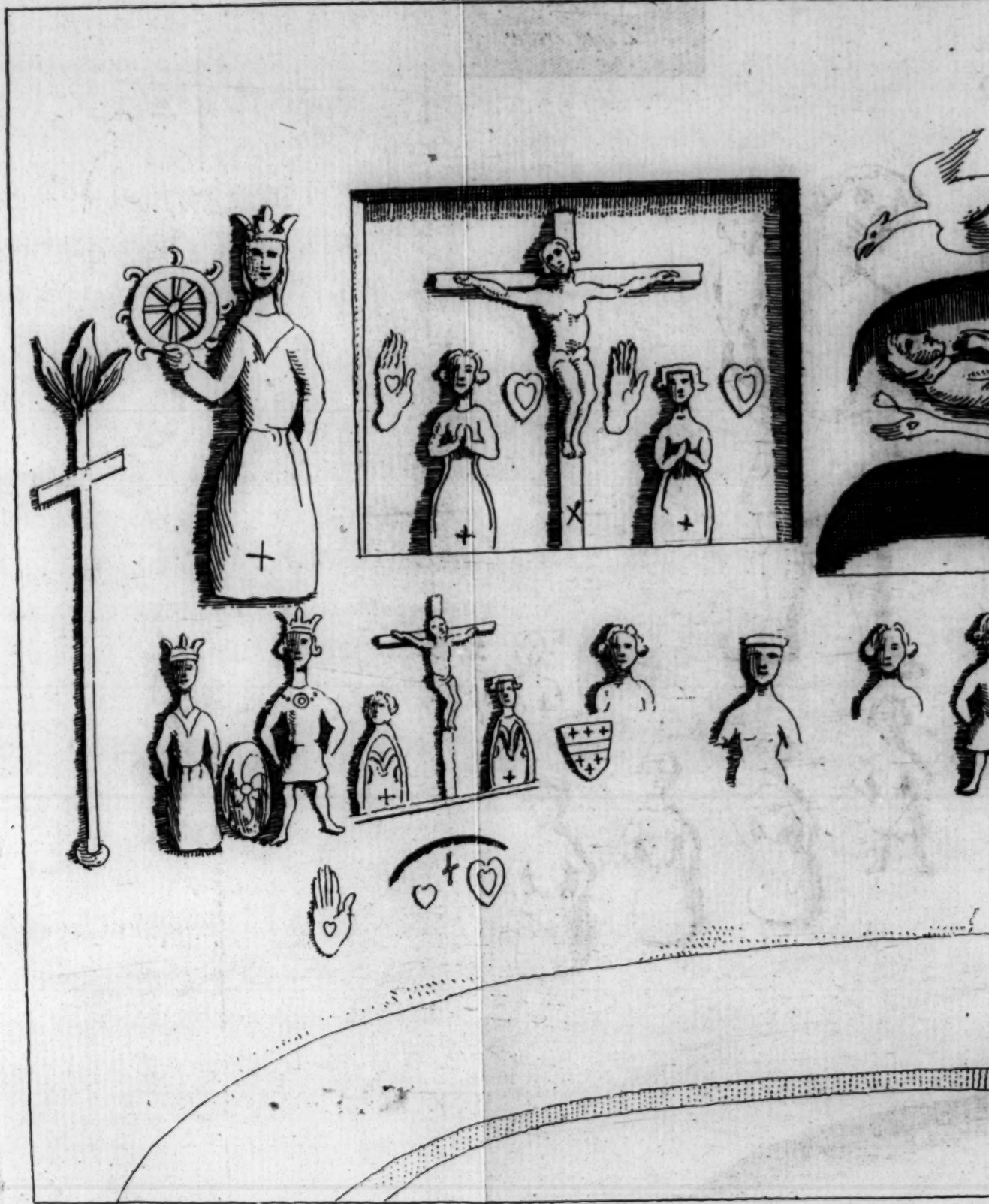
When St. *Christopher* had set our Saviour down, having carried him over a River, and complained to him, that he weighed almost as if he had all the World upon him; Christ replied to St. *Christopher*, (c)  
“ Marveyell thou no thyng, for thou hast not onely  
“ borne all the Worlde upon thee, but thou hast borne  
“ hym that created and made all the Worlde upon  
“ thy Sholders. I am Jhesu Cryst the Kynge; and  
“ bycause that thou gnowe that I say to the Trouthe,  
“ set thy Staffe in the Erth by thy Hous, and thou  
“ shalt see to morrowe that it shall bere Floures and  
“ Fruyte. And *Chrystophore* set his Staffe in the  
“ Erthe, and whan he arose in the Morne he founde  
“ his Staffe lyke a Palmyer berynge Floures, Leves  
“ and Dates. ” ----- This therefore is what is called  
a Palmers-Cross, which we find mentioned often in old  
History, and stands here as an Altar to St. *Hyppolyte*,  
the principal Image; and it is highly probable, such a  
Cross was before the Image of *Hyppolyte* in the Church  
of *Hippolytes*, and the same *Apparatus* as here, with  
him. So that the true Station of this Cross or Altar,

(c) See *Table II*, and *III*.

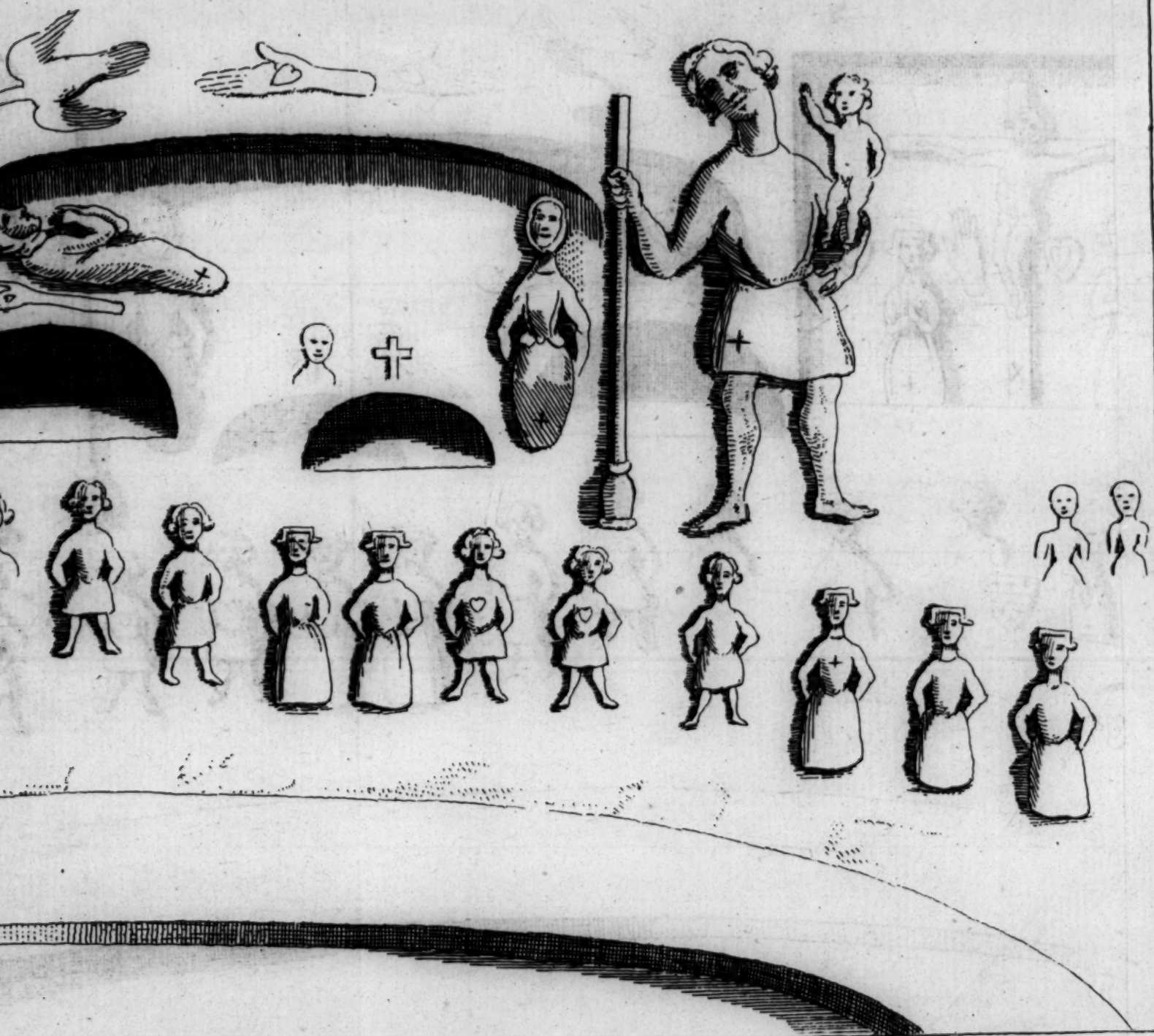




The West side of the







5



is in *Table II*; and it is quite preposterous, and to confound things to place it in *Table III*. by the Image of *St. Katharine*; the Sculptures being easily to be distinguished, and to be known by the Walls, *South* and *West*, on which they are delineated.

The last thing observable in *Table II*, is the two sepulchral Stones with Figures cut on them on the circular Bench or Ascent, " This perhaps (says our (*d*) Author) " our pious Lady cut, as a Memorandum of a Monument " of her Father and Mother; which afforded Matter for " her Contemplation, on the Days of their *Obit*. "

I have already observed, that it was the Practice and Custom of Hermits to admit Men and Women to be buried in their Oratories, as Monks and Canons did in their Conventual Churches; so that our Author's Assertion, that this is in Remembrance of *Roisia's* Parents (till it is better proved) must be looked upon as a mere Conjecture, a Fancy that has nothing to support itself with.

" T A B L E III. M.C.LXXVII.

The first Piece of Imagery that offers itself here, is the Altar of *St. Katharine*-----" Toward the chief " Crucifix, says the Doctor, (*e*) which is as it were " the High-Altar of our Chapel, is cut the Figure of " *St. Katharin of Alexandria*, with a Wheel, the Instrument of her Passion in her Hand. She has a " Crown

(*d*) P. 40. saw which was (*e*) P. 33, &c.

“ Crown on her Head, as being of the Blood Royal  
 “ of *Egypt*; we are told in the Legends of her Life,  
 “ that this eminent Virgin and Martyr was impri-  
 “ soned for twelve Days, no Person permitted to  
 “ come near her, even to bring her any Sustenance,  
 “ but that a Dove miraculously administred to her,  
 “ and brought her all Necessaries. This is cut on  
 “ the left Side of the Tablet of the Crucifix; there  
 “ is a Cavity sunk into the Wall, which is to repre-  
 “ sent a Prison; in one end of it, the Virgin sits in  
 “ a disconsolate Posture; in the other end she is re-  
 “ presented as lying with a Cross marked on her  
 “ Garment; underneath her is a Hand stretched out  
 “ and a Heart, meaning her Zeal for Religion, and  
 “ the Protection of Providence, shewn toward her.  
 “ The like above, and the Dove hovering over her,  
 “ as mentioned in the Legends. There is a very  
 “ interesting Reason, why Lady *Roisia* cut these Fi-  
 “ gures of St. *Katharin* here, which belongs to the  
 “ Year 1177; the Story is thus told in *Benedict Ab-*  
 “ *bas*, Page 160. *Philip* Earl of *Flanders* and *Wil-*  
 “ *liam de Magnavile* Earl of *Essex* her Son, took  
 “ upon themselves the Crosses of the *Jerusalem* Pil-  
 “ grimage, in 1176; the Year following, after *Easter*,  
 “ they with many Barons and Knights went on the  
 “ Pilgrimage. When they came to *Jerusalem*, asso-  
 “ ciating to themselves the Brethren of the Temple,  
 “ and Knights Hospitallers, and *Raymond* Prince of  
 “ *Antioch*, and in a manner the whole Militia of the  
 “ Holy Land, they besieged a certain Castle belong-  
 “ ing to the *Pagans*, which was called *Harangh*.  
 “ When



“ When this was told to *Saladin* the Sultan of *Ba-*  
 “ *bylon*, he gathering together the Kings, Princes  
 “ under him, and more than 500,000 Horse and  
 “ Foot, entred upon the Territory of the Christians,  
 “ and fixed his Tents not far from the Holy City  
 “ of *Jerusalem*. The Knights Templars and Hospi-  
 “ tallers and Soldiery of the King of *Jerusalem*, who  
 “ staid there to guard the City, advanced against the  
 “ *Pagans*, the Bishop of *Bethlehem* carrying the Holy  
 “ Cross before them. The Christians were not above  
 “ 20,000 fighting Men, yet by the Power of the  
 “ Almighty, they obtained the Victory; this happened  
 “ 1177, in the Plains of *Ramah*, on the Day of  
 “ *St. Katharin*, Virgin and Martyr, 25 *November*. ”

#### R E M A R K S.

The great Crucifix above-mentioned with the Figures  
 of the Virgin *Mary*, and *St. John* the *Evangelist*, on  
 each side of it, appears (as it is also larger than the  
 rest) to be the Chief or High-Altar of this Oratory.  
 Such an *Apparatus*, a Crucifix, with a *John* and a  
*Mary*, as the common People called them, was in the  
 time of Popery required and enjoined to be in every  
 Cathedral and Parish Church in *England*, and was  
 usually placed in a Gallery erected between the Nave or  
 Body of the Church, and the Choir or Chancel, over  
 the Screen that divides them. It was called the Rood-  
 Loft, from a great (*f*) Rood or Image of our Saviour

(*f*) Thus *Holy Rood-Day*, and *Rood-Lane* in *London* famous for the  
 making of them.

on the Cross, made generally of Wood and painted, and set up between the Images of the Virgin and St. *John*. Here was also an *Antependium*, or Curtain let down before them, when Service was over, but in time of Service, they were lighted up with Lamps and Wax Tapers, and the Altar under it was called the Altar of the Crucifix. ---- In those Days, weak People were fond of being buried as near as possible to this Place, as appears from the Wills of many Persons, and from the great Number of Grave-Stones, which may be observed in most Churches to be here crowded together. *Chaucer's* good Wife of *Bath*, mentions this in her Prologue, speaking of her fourth Husband ----

*He died when I came frô Hierusalem,  
And lieth in Grave under the Rood-Beem.*

---- Some of these were thought to have more Virtue and Eminency in them than others; *Fox* (g) has given us several Instances of this, especially in that of the Rood of Grace, which in the Reign of King *Henry VIII*, was exposed by the Lord *Cromwell*, at St. *Paul's* Cross in *London*, and there torn in Pieces by the Populace. No wonder then is it to find here such a Crucifix, decorated as was enjoined to be in all Churches. --- On the Right-hand of this Crucifix or Altar stands the Figure of St. *Katharine*, to whom it is reasonable to conclude this Oratory or Chapel was dedicated; this is what was called the *Imago Principalis*, in respect of several other less, inferior Altars, &c. set up in

(g) *Aëtis* and *Monum.* V. 2. P. 250, and 431; V. 3. P. 83.

Churches,



Churches, &c. and as we see here. *Robert de (b) Winchelsea*, Archbishop of *Canterbury* in his Metropolitcal Visitation about the Year 1300, made an Order or Decree, confirmed by his Successor *Walter Reynolds*, by which the Parishioners throughout all the Archdeaconries of his Province were appointed to see that the Image of that Saint, to whose Memory the Church, Chapel, &c. was dedicated, should be erected, or set up in the Chancel of every Parish Church; and in another of the Constitutions of the said Archbishop *Robert*, amongst the Church Furniture to be provided at the Charge of the Parish, the *Imago Principalis* is One; *Scilicet Illius Sancti ad cujus honorem Ecclesia consecrata est*; that is---- The Image of that Saint to whose Honour the Church is dedicated. And there appears a far more antient Provision for this in the Council or Synod of *Celyth* held in 816----- *Præcipimus etiam unicuique Episcopo, ut habeat (i) depictum in pariete Oratorij, aut in tabulâ, vel etiam in Altaribus, quibus Sanctis, sit utraque Dedicata*. Our Author calls this the High-Altar of the Oratory, yet tells us that Lady *Roisia* cut this in 1177, I appeal it to every candid Reader to determine, whether it is reasonable to think the Inferior Altars can be said, or supposed, to be before the chief or High-Altar; yet our learned Doctor has asserted this, in saying that the Altar of *St. Lawrence* was (*k*) made in 1173, and that of *St. Paul*

(*b*) *Linwood's Provinc. Oxon.* Fol. 203.

(*i*) *Spelm. Concil.* V. 1. P. 328.

(*k*) P. 28, and P. 31, &c.

on the Cross, made generally of Wood and painted, and set up between the Images of the Virgin and St. *John*. Here was also an *Antependium*, or Curtain let down before them, when Service was over, but in time of Service, they were lighted up with Lamps and Wax Tapers, and the Altar under it was called the Altar of the Crucifix. --- In those Days, weak People were fond of being buried as near as possible to this Place, as appears from the Wills of many Persons, and from the great Number of Grave-Stones, which may be observed in most Churches to be here crowded together. *Chaucer's* good Wife of *Bath*, mentions this in her Prologue, speaking of her fourth Husband ---

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(b) *Linwood's Provinc. Oxon.* Fol. 203.

(i) *Spelm. Concil.* V. 1. P. 328.

(k) P. 28, and P. 31, &c.

(or *Hippolyte*) in 1176; if this is not an *ὄστρεον*, *πρόστρεον*, I know not what to stile it.

And that the Cavity (on the left Side of this Crucifix or Altar) sunk into the Wall, is to represent the Prison of St. *Katherine* will appear also to be a great Mistake---- This is to set forth another Piece of Furniture, in Churches, in old Times; and that is the Sepulchre of our Lord; the Remains of such Sepulchres may be observed by any curious Person in several old Churches even at this Day. These Sepulchres being in Similitude of our Saviour's Tomb in the Rock, they were always erected near to the High-Altar, as here, and generally on the *North-East* side of the Chancel, by the Altar. Thus *Thomas Fiennes* (1) Lord *Dacres*, by his Will bearing Date, *September 1, 1531*, bequeathed his Body to be buried in the Parish Church of *Herst. Monceaux* in *Sussex*, on the *North* side of the High-Altar, appointing that a Tomb should be made for placing there the Sepulchre of our Lord; and Sir *Henry Colet* Wills, if he dies at *Stebunhith* to be buried at (m) *Sepulchre*, before St. *Dunstan* in the said Church; and his Monument is to be seen at this Day, at the *North-East* end of the Chancel of the said Church of *Stepney* near *London*, which Church is dedicated to St. *Dunstan*, so that here is a Proof both of the Station of the *Imago Principalis*, and of the Sepulchre of our Lord. Great

(1) *Dugd. Baron.* V. 2. P. 244.

(m) *Doctor Knight's Life of Dean Colet.* P. 7, and *Miscellan.* P. 462.



Wax Lights were generally burning at this Sepulchre, and here we may perceive two Arches, or Nich-like Cavities (as the Doctor himself observes) cut in the Wall, which were made to set Lamps in, as we may well suppose, says he, on her (St. *Katharine's* Anniversary, *November 25*; whereas they were to light up the Sepulchre, and thus we find the biggest Nitch to be at the Head of the Sepulchre, and near to the Body of our Lord, whose Figure, I shall shew that to be, lying on his Back. *John Wethamstede* Abbot of St. *Alban's*, appointed twelve Wax Lights to burn about the Sepulchre of our Lord, there, and gave Money (as many in that Age did) to support them for ever: Great Pomp and Pageantry in those Days of Darknes were used in all Churches at this Sepulchre on *Easter-Day*; when the Crucifix was taken out of this Sepulchre (in which it was deposited in a solemn manner on *Good-Friday*) by the Priest, on the saying of this part of the Office of the Day --- *Surrexit, non est hic* --- The Figure then lying on his Back, is not the Figure of St. *Katharine*, but that of our Saviour in his Shroud, as dead in his Sepulchre, and no Wonder is it to see the Dove hovering over him, a Proof of the Deity; and this is still further confirmed by the Heart and Hands with Hearts on them, as the Doctor calls them, and to be seen in the Tablet or Altar of St. *Katharine*.

In many Antient Churches and Religious Places, this Coat-Armour may be observed --- Gules, an Heart between a Dexter and a Sinister Hand, and a Dexter

and a Sinister Foot couped and pierced, Saltireways, Argent. This is called by the *Romanists* the Shield of the Five-Wounds, the Hands therefore and the Feet pierced are to represent the Wounds made by the Nails, by which our Lord was fastened to the Cross, as the Heart pierced is to represent the Wound made by the Spear that pierced his Side. The Church of *Rome* has a solemn Mass, called the Office of the *Quinque Vulnera*, or the Five-Wounds, and observes also on the seventeenth of *September* the Festival (*n*) of the Five-Wounds of *St. Francis*, commemorating that Impression which our Saviour (as they will have it) made on *St. Francis's* Hands, Feet and Side, the Prints of his own most Sacred Wounds. This Festival being appointed to be observed about the Year 1400, is as an *Æra*, and shews that this part of the Imagery could not be carved 'till after the Death of *Roisia*. *St. (o) Francis* flourished and founded his Order of *Franciscan* Monks about the Year 1200, and the Order was not confirmed by the Pope 'till the Year 1207, about twenty Years after the Death of *Roisia*. Of a like Error I take our Antiquary to be guilty in Relation to the Woman, that sits at one end of the Sepulchre, " the Virgin *Katherine*, as he says in a disconsolate Posture at the end of the Prison. This " Woman, as I take it, as well as that other Woman

(*n*) *Septemb. 17, Offic. Impression. S. S. Stigmatum in Corpore beati Francisci, Duplex* ---- Pope *Benedict* who came to the Chair 1394, ordained this Office. See *Breviar. Rom. P. 978, &c. Helvici. Chronolog. P. 138.*

(*o*) *Matt. Paris. 340, &c.* *St. Francis* was canoniz'd in 1229, his Day is kept on the fourth of *October*, Calendar Roman.

" (whose



“ (whose Head only is now apparent, and of whom  
 “ he has *Ne unum Verbum quidem*) are Representa-  
 “ tions of St. *Mary Magdalene*, and the other *Mary*,  
 “ fitting against the Sepulchre, as we read in St. *Mat-*  
 “ *thew*, ch. xxvii. ver. 61.”

And now give me leave to appeal to every candid Reader, and ask him, what he thinks of the very INTERESTING REASON, that our Antiquary says there was, why Lady *Roisia* cut these Figures of St. *Katherine* here in 1177. Let any one read the Story told, and the History applyed by him, and give me his Sentiments of this Principal Part of the Imagery; he might methinks, with equal Truth and Justice, and as good a Grace, when he was on these *Crusade* Expeditions, have stopped short of *Jerusalem*, and told us, it was the EPHESIAN-MATRON.

A. D. M. C. LXXXV.

The next Figure in *Table III.* to be considered is that of St. *Christopher* (*p*) ---- “ He is represented,  
 “ (says our Author) with our Saviour an Infant on  
 “ his Shoulder, and a great Staff in his Hand; he is  
 “ reported in the Legends of his Life to be of a huge  
 “ bulk of Body and Strength, and here carved larger  
 “ than the other Figures; it is said in the History of  
 “ his Life, that considering his great Stature and  
 “ Strength, and how he might best serve God, and  
 “ be useful to Mankind, he built himself a Cell by

(*p*) P. 35.

“ a

“ a River's Side, where was neither Bridge nor Boat,  
 “ and there employed himself in carrying over all  
 “ Passengers; this Saint was thought to have a special  
 “ Privilege in preventing Tempests and Earthquakes,  
 “ for which Reason we see him so often painted in  
 “ Churches of old. Whether or no Lady *Roisia* paid  
 “ this regard to St. *Christopher* on Account of his  
 “ manner of Life, somewhat resembling that she had  
 “ devoted herself to, we cannot affirm, but the main  
 “ Reason why she formed his Picture here, I ascribe  
 “ to that Event which our Historians recite in the  
 “ Year 1185, for then happened a most terrible and  
 “ remarkable Earthquake in all *England* in the Month  
 “ of *March*, such a one as never was known before,  
 “ many Houses thrown down, even such as were  
 “ built with Stone, a thing not very common; then  
 “ *Lincoln* Cathedral split from top to bottom, the first  
 “ of *May* following an Eclipse of the Sun, soon after  
 “ great Thundering, Lightning, and Tempests, many  
 “ Men and Cattle destroyed, many Houses burnt. ----  
 “ *Benedict Abbot*, P. 436, &c.”

### R E M A R K S.

About the *North-West* end of the Church, was  
 the Place or Station of St. *Christopher*, and here we  
 meet with him in our Oratory, and thus in the old  
 Record mentioned by our Author ---- “ The King to  
 “ the Sheriff of *Hampshire* greeting, We command  
 “ you, that out of the Rents issuing from your County,  
 “ you cause to be painted in the Queen's Chapel at  
 “ *Winchester*



“ *Winchester* upon the Gable toward the *West*, the  
 “ Image of *St. Christopher*, who holds in his Arm as  
 “ usual our Blessed Saviour, and the Cost which you  
 “ lay out on this Work shall be accounted for in our  
 “ Exchequer, Witness the King, &c.” And very  
 lately was discovered on the *North-West* Corner of the  
 Church of *Tersfield* in *Norfolk*, by the Gable end, a  
 very large painted *Christopher*, over the *North-Door*  
 there, (q) passing thro’ Water or a River with several  
 Fish about his Feet.

Another Reason of *St. Christopher*’s Station here is,  
 that he was an Hermit, his first entering on that Life  
 was owing to an Hermit (r) “ And whan he hadde  
 “ longe fought and demaunded where he should fynde  
 “ *Jesu Cryst*, at the last he came to a Desarte to an  
 “ Heremyte that dwelled there, and this Heremyte  
 “ preched to him of *Jesu Cryst* and enformed him  
 “ in the Fayth dylygently, and sayd to him; this  
 “ Kynge whom thou desyrest to serve requyareth the  
 “ servyce that thou must oft fast. And *Christopher*  
 “ sayd to him, requyre of me some thyng, and I  
 “ shall do it for that which thou requyrest I may not  
 “ do. And the Heremyte sayd, thou must than wake,  
 “ and make many Prayers, and *Crystofore* sayd to  
 “ him. I wote not, what it is, I may do no suche  
 “ thyng, and than the Heremyte sayd to hym,

(q) *St. Cbrystopher* is placed over the *North-Door* because Children to  
 be baptized were usually brought in at it, in Allusion to the Water in  
 Baptism, which brings Salvation and Safety to Infants, as this Saint did  
 to all he carried over the Water---- *Blomefield’s Hist. Norff.* V. 2. P. 657.

(r) *Gold. Legend.* P. 176.

“ knowest

“ knowest thou such a Ryver, in which many may  
 “ be peryshed and lost to whom *Christofore* sayd I  
 “ knowe it well. Than say’d the Heremyte bycause  
 “ thou art noble and hye of Stature and strong in thy  
 “ Members, thou shalt be resydent by the Ryver, and  
 “ thou shalt bear over all theym that shall passe there,  
 “ whiche shall be a thyng ryght convenable to our  
 “ Lorde Jhesu Cryst whom thou desyrest to serve.  
 “ Thenne sayd *Chrystofore* certes this servyce may I  
 “ well do, than went he to his Ryver, and made there  
 “ his Habytacle for hym, &c.”

Thus we see that as St. *Christopher* was an Hermit  
 himself and had an Hermit for his Guide and Præ-  
 ceptor, he must be allowed to be a proper Figure, a  
 Piece of Furniture highly just in this Place, the Ora-  
 tory of a Brother Hermit, so that our Antiquary had  
 no need of putting his Invention on the Rack to search  
 for Events so foreign, to bring in Earthquakes, Eclipses,  
 Thunder and Lightning, Tempests, splitting of *Lin-*  
*coln* Cathedral, &c. and to ascribe this to be the  
 main Cause why Lady *Roisia* formed this in 1185.

*Nec Deus interfit, nisi dignus Vindici Nodus,  
 Inciderit.*

The next thing observable is what our Author (s)  
 calls the lower Tablet of the Crucifix, under the chief  
 Crucifix of the Oratory ---- “ Under St. *Katharin*, is  
 “ the Image of a King and a Queen, on the left a

(s.) P. 40.

“ great



“ great Number of Figures Male and Female, ex-  
 “ tending themselves all along the *North* side of the  
 “ Oratory under *St. Christopher*, &c. there can be  
 “ no manner of Doubt, that the King and Queen  
 “ presents us, with the Effigies of *Henry II.* and his  
 “ Queen *Eleanor*; these Figures seem to be cut with  
 “ somewhat more Delicacy, than the rest. The  
 “ Queen’s dress over her Neck is more nicely designed,  
 “ and the King has manifestly a great Collar round  
 “ his Neck with a great Jewel hanging before upon  
 “ his Breast, he leans his Right-hand upon a Shield,  
 “ indicating his Warlike Disposition. These Royal  
 “ Pictures she (*Roisia*) made as well on Account of the  
 “ Personal Qualities of that Prince, of great Wisdom,  
 “ Justice, Piety, Magnificent, Valorous, as that he  
 “ and his Mother the Empress *Maud*, and Grand-  
 “ father *Henry I.* and Great Grandfather the Con-  
 “ queror had been Patrons and Benefactors to her  
 “ Father’s, and to both her Husbands Families, like-  
 “ wise her Son *Magnavile* and Cousin *Hugh de Beau-*  
 “ *champ* were all this time employed in his Wars.  
 “ The lesser Crucifix means an Altar, the Figures of  
 “ *St. John* and the Virgin as before, &c.”

### R E M A R K S.

The Situation of this Altar is somewhat particular,  
 just below the great or High-Altar of *St. Katharine*  
 and, as I take it, is also dedicated to the same Saint,  
 and was as an Altar of the Benefactors to this Cell  
 and Oratory; about which we see so many standing,  
 where they were commemorated, and prayed for. Our

Antiquary has a long detail of the Personal Virtues of King *Henry II.* and his Queen, whom he will have to be here represented; Historians, that I have consulted, set forth that King in a different Light. His ill Treatment of the Clergy, their Favourite *St. Thomas*, the invading the Privileges of Mother Church, his keeping Fair *Rosamond*, his publick blasphemous Speech on the taking the City of *Mentz*, "I shall never love God any more, that hath suffered a City so dear to Me, to be taken from Me" ---- which is pointed out as the Cause of his Death, and a long such like, &c. could have but small Influence on any Religious Person or Recluse to commemorate this Monarch. And as to his Queen *Eleanor*, she is charged with siding and taking part with her Sons in Rebellion against him, and was committed to Prison for her Male-Practices. ---- Is it reasonable then to think that *Henry II.* who as an old (t) Historian justly observes, was forsaken of his Friends, forsaken of his Wife, forsaken of his Children, forsaken of himself, could merit this Station? We must therefore look out for some other Royal Personages, and here give me leave to say, that they seem to represent either King *Edward III.* and his Queen, or, rather King *Henry V.* and his Queen *Katharine*. Our Antiquary has in some measure pointed this out, the King (says he) has manifestly a great Collar round his Neck with a great Jewel hanging before upon his Breast. What great Jewel is this, but that of *St. George*? What great Collar can this be, but the Collar of that Noble Order? An Order not founded before the Reign of *Edward III.*

(t) *Baker's Chron.* P. 55.



--- He leans his Right-hand upon a Shield, indicating his Warlike Disposition; who proved that more, than *Edward III*, or *Henry V*? As to the Dress of the Queen it is such as becomes the Consort of a Monarch.

The next Figure to be considered, is that marked N<sup>o</sup> I. (u) "Next to this lesser Crucifix is manifestly a  
" Shield or Coat-Armorial, the Fefs on it is very plain,  
" high raised, and the other Marks or Sketches so like  
" to Cross-Crosslets, that we cannot (says our Author)  
" help supposing it to be the Arms of the *Beauchamps*,  
" &c. Gules, a Fefs between six Cross-Crosslets, Or."

#### R E M A R K S.

How the Doctor has here contradicted himself in ascribing these Arms to *Hugh de Beauchamp* who lived in the Conqueror's time, and yet maintaining that taking up of Coat-Armour, and the Crosses particularly began, in the time of the *Crusade* under *Henry II*. I have already shewn where I have also proved that *William de Beauchamp* Earl of *Warwick*, who died 1298, was the first, that bore that Arms, so that *Roisia* could not possibly have any part in the cutting of it.

But our Author observes (w) "That the *Bedfordshire* Branch of the *Beauchamps*, to which *Roisia* belongs, as Wife to *Payn de Beauchamp*, Baron of *Bedford*, &c. lived at the *Hoff* in *Bletneshoe* or *Bletsoe* near *Bedford*, where the Lord *St. John* now dwells, who is descended from them, as well as

(u) P. 41, &c.

(w) P. 20, 21.

“ the *Seymour-Beauchamps*, and *Pierceys* of the Duke  
 “ of *Somerſet*’s Family.”

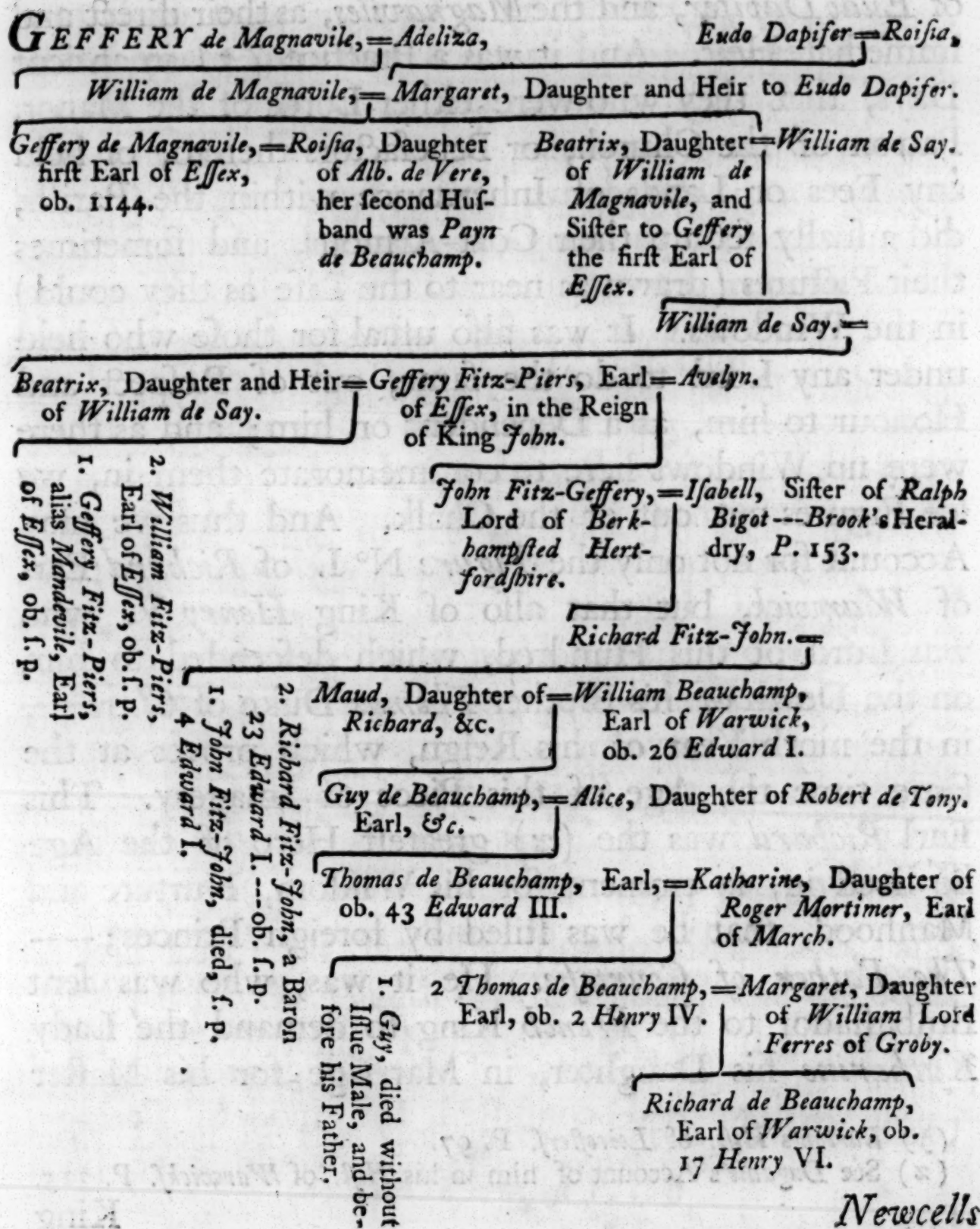
## R E M A R K S.

Here will appear to be a Complication of Errors, that the *Beauchamps* branched out into many Noble Families is well known, and each particular Branch had its proper, particular Arms.---- The *Beauchamps* of *Warwick*, who derive their Stem from *Walter de Bello Campo* (in the Reign of *Henry I.*) Lord *Elmeley*, which *Walter* bore Gules a Fefs Or, this *Warwick*-Family took up Gules, a Fefs between fix Crofs-Crofs-lets, Or.---- The *Beauchamps* of *Bedford*, as far as I can find, bore---- Quarterly, Or and Gules over all a Bend-let Sable.---- *John Beauchamp* Lord *Bletſoe* died as *Dugdale* informs (x) us in the fourteenth of *Henry IV.* and left *John* his Son, who dying a Minor, *Margaret* his Siſter and Heir was married to Sir *Oliver St. John*, Knight, who quartered *Humfrevile*, *Delabere*, *Paveley*, *Foliot*, and *Beauchamp*, but *Beauchamp* here is---- Gules, a Fefs between fix Martlets Or, which are the Arms alſo of the *Beauchamps*, Lord of *St. Amond*, and of *Powick*. But let us next conſider the *Seymour-Beauchamp*, as quartered by the Duke of *Somerſet*, and that is---- Vairy, Argent and Azure; the Arms of *Beauchamp* Lord *Hacche*, part of the ſaid Duke’s Title; and the *Piercys* Earls of *Northumberland* quartered the *Warwick* Arms. Theſe things are trite, and if our Author had conſulted the modern Peerage, the *British Compendium*, &c. he would have been

(x) *Dugd. Baron.* V. 2. P. 252.



better instructed. But to turn to *Figure I.* the Person here represented is (as I conceive) the Great and Noble *Richard* Earl of *Warwick*, in the Reign of King *Henry V*; that he had a Title to be here figured, the Pedigree here will shew, as the Lordship of



*Newcells* (in which Lordship, the Cell, and Oratory was) seems to be held by him of the King, *in Capite*, and descended to him as Heir to *Geffery Fitz-Piers* Earl of *Essex*, which *Geffery*, by the Marriage of *Beatrix* Daughter and Heir of *William de Say*, had in her right the Estate of *Eudo Dapifer*, and the *Magnaviles*, as their direct and immediate Heir. And it was a Practice (y) in antient Days, that they who were either Lords of the Manor, Patron of the Church, or Benefactors thereto, or held any Fees or Lands of Inheritance within the Parish, did usually set up their Coat-Armour, and sometimes their Pictures (drawn as near to the Life as they could) in the Windows. It was also usual for those who held under any Lord to do the same, out of Respect and Honour to him, as a Dependent on him; and as there were no Windows here to commemorate them in, we see Figures cut out of the Chalk. And thus we may Account for not only the *Figure* N<sup>o</sup> I. of *Richard* Earl of *Warwick*, but that also of King *Henry V.* who was Lord of this Hundred, which descended to him on the Death of his Brother *Thomas* Duke of *Clarence*, in the ninth Year of his Reign, which proves at the same time the Age of this Piece of Imagery. This Earl *Richard* was the (z) greatest Hero of the Age he lived in, so eminent for his Wisdom, Nurture and Manhood, that he was stiled by foreign Princes; ---- *The Father of Courtesie*. He it was, who was sent Embassador to the *French* King to demand the Lady *Katharine* his Daughter, in Marriage for his Master

(y) *Burton's Hist. of Leicesters.* P. 97.

(z) See *Dugdale's Account* of him in his *Hist. of Warwick.* P. 325.



King *Henry V*; was appointed Tutor to King *Henry VI*, and dying *April 30*, 1439, full of Fame and Honour, was buried at *Warwick* in our Lady-Chapel, where he has a most magnificent Tomb.

--- This Earl *Richard* was most likely (as Capital Lord of *Newcells*) a Benefactor to this Cell and Oratory, that the Imagery therein was carved about his time, is apparent from the Dress, the *Apparatus*, &c. of the Figures; and that both he and his Royal Master were great Friends to the Order of Hermits, I shall shew from good Authority. (a) --- Whether, says Sir *William Dugdale*, it was out of Respect to the Memory of the famous *Guy* (who was an Hermit) or to view the Rareness of its Situation, I cannot say, but certain it is, that King *Henry V*. being on a time at *Warwick*, came to see it, and did determine to have founded a Chantry here for two Priests, had he not been by Death prevented. After which *Richard Beauchamp* Earl of *Warwick*, bearing a great Devotion to the Place, whereupon then stood nothing but a small Chapel and a Cottage, in that which the Hermit dwelt, in the First of *Henry VI*, obtained Licence to do the like, &c. for two Priests, which should sing Mass in the Chapel there daily, for the good Estate of him the said Earl, and his Wife during their Lives, and afterwards for the Health of their Souls, and the Souls of all their Parents, Friends, with all the Faithful deceased. Of which Chantry *William Berkswell* (afterwards Dean of the Collegiate Church in *Warwick*)

(a) *Dugd. Warwickf.* P. 183.

and

and *John Bevington* were the first Priests, for whose Maintenance, and their Successors, the said Earl, in the Ninth of *Henry VI*, had Licence to grant the Manor of *Asborne* in *Warwickshire* with one Messuage, one Carrucate of Land and cxvii. s. x d. of yearly Rent lying in *Whitnash* and *Wellesburne*. And because he thought not that enough, by his last Will and Testament he ordained, that in all haste after his Decease, the Remnant of what he had designed for his Chantrey-Priests there, should by his Executors be delivered, and made sure to them, and that the Chapel there, with the other Buildings, should be new built, as he the said Earl had devised, &c. and then did Earl *Richard*, in Memory of the Warlike *Guy*, erect that Statue there, yet to be seen on the *South* side within that Chapel.

---- And here in our Oratory there was most likely a Chantrey at this lower or little Altar, from that Group of Figures here standing, and also one or two Chantrey-Priests, to officiate at it. But to proceed ----  
 (b) " N<sup>o</sup> II. (says our Author) is an imperfect Figure, the Chalk having been rubbed away, the  
 " Head plain with an Helmet on; it is not unlikely  
 " this should mean *William de Magnavile* Father of  
 " *Roisia*'s first Husband, whose Lady was *Margaret*  
 " Daughter and Heiress of the great *Eudo Dapifer*."

(b) P. 42.

R E M A R K S.



## R E M A R K S.

What is above called an Helmet, appears rather to be a round Bonnet or Cap, such as was worn by Persons about the Reigns of King *Henry* Fifth and Sixth, as appears from several Pieces of Painting in Glafs-Windows and Carvings on Stone; that such Caps were wore then, may be seen from Sir *William* (c) *Dugdale's* Representation of the Combat in *Paris*, between *John de Astley* and *Peter de Masse* in 1438, and from that in *Smithfield* between the aforesaid *John*, and Sir *Philip Boyle* in 1441.

(d) “ But N° VIII, and N° IX. are distinguished  
 “ (says the Doctor) above the rest by Hearts cut on  
 “ their Breasts, it is natural to judge from hence,  
 “ that they mean *Roisia's* two Husbands.”

## R E M A R K S.

As these Figures are above marshalled, the Sons of Lady *Roisia* (marked N° III, IV and V.) do not only take Place of her second Husband *Payn de Beauchamp*, but of her first Husband *Geffery de Magnavile*, their own Father; whether this is just or natural, I leave to any Herald. Our Author proceeds, and in the same manner accounts for thirteen, as marked by him in *Table III*, yet two remain unaccounted for: The *Vere* Family from whom *Roisia* was

(c) *Hist. Warwickf.* P. 72, 73.

(d) P. 43.

descended is entirely omitted; some of these surely (as there was room) might have been introduced with equal Grace and Justice, and in so doing our Author would have shewn his Patroness to have had some filial Respect, and to have expressed the Honour and Duty that she owed to her own Parents. ---- But these Figures are ascertained by mere Imagination, they bear no Relation to *Roisia's* Family, or to Persons who lived in the Reign of King *Henry II.* They are much more modern Representations, the Head-Dress not only of the Men, but that of the Women prove the same; that the Head-Dress of the Ladies about the Year 1400, and afterwards, was, as is represented in *Table III.* may be observed from antient Figures in Glafs-Windows, and in Stone-Work. In a Window over the fourth Arch of the Nave of the Church of *Oxburgh*, on the *North* side is this Inscription ---- *Orate pro animab. D<sup>ni</sup> Roberti de Weyland & Cecilie Uxoris ejus*; and in an opposite Window on the *South* side, is the Shield of the said Sir *Robert* who was Lord of this Town, ---- Argent, on a Cross Gules, five Escallops, Or; and on the Stones that support the Arches of the said Windows, on the outside, are to be seen two Heads carved, probably to represent Sir *Robert*, and his Lady who died in 1385; He, with a Bonnet or Cap, and She in a Head-Dress agreeable to what we see in *Table III*; and in the Chancel of the said Church, which Chancel was built about the Reign of *Henry VI.* is the Head of a Woman carved in Stone with the same Dress, and serves as a Pedestal to support one of the great Beams or Principals of the Roof.

These



These Figures seem to be carved in or about the Reign of King *Henry V*; it is very probable that some Chantrey, Fraternity or Guild, was held here at this Altar, and that they represent some particular Members of the same, who were remarkable for their Benefactions, &c. to it.

--- Give me leave, by way of CONCLUSION, to sum up in Brief the EVIDENCE of the REMARKS here made ---

It appears then, that there was an Oratory with an Hermit's Cell at *Royston* in the *Saxon-Age*, long before the time of the Lady *Roisia*, so that she could not have any Part or Share in the founding of it.

It appears to have been the Oratory of some one, or of a Body of Hermits, and continued to be so 'till its Dissolution in the Reign of King *Henry VIII*.

--- It appears that the Imagery or Figures on its Wall, bear absolutely a Relation to Sacred, and not to Prophane History, that the Figures were a proper *Apparatus*, highly agreeable to such antient Chapels or Oratories, and that some of them were enjoined by Sacred Authority to be set up in every Church, &c. as all Antiquity bears Witness, which must suffer by any Prophane, Secular Description or Application of them.

L ■

--- It

It appears in part what Images were enjoined to be in Religious Places set apart for Worship, where the proper Station of some Saints was, which may be ascertained and observed by curious Persons at this very Day, and that the Lady Roisia had no part in the carving of them, out of any private Family-View, or to represent any History of her own time.

And lastly, it appears that the Lady Roisia was not buried here, but at *Chickesand* in *Bedfordshire*.

This being the real and true State of the *Royston-Oratory*, I shall pass by those Reflections or Conclusions that the Doctor has drawn from the supposed Foundation of the Lady Roisia, as quite foreign, and of no Moment to the Subject in Question.

F I N I S.



E R R A T A.

Page 8. Line 24. his, read this. *ibid.* l. 28. *Litteras*, r. *Literas*. p. 14.  
 l. 9. Site, r. Scite. p. 18. l. 11. Vere, second, r. Vere the Second. p. 23.  
 l. 1. per, r. pro. p. 27. l. 6. inter, r. interr. *ibid.* l. 24. Site, r. Scite. p. 31.  
 l. 12. thus, r. Thus. p. 36. l. 8. Patter, r. Patteè. p. 51. in the Notes,  
 1986, r. 198. p. 52. to Note (c) at the bottom, add --- *Gold. Leg.* p. 57.  
 l. 23. dele it. p. 63. l. 7. Tersfield, r. *Fersfield*. p. 71. l. 21. that, r. the